





## MISCELLANEOUS.

## OLD WINE IN OLD BOTTLES.

Semi-Centennial Address by REV. AMOS BINNEY, delivered in Lowell, at the session of the New England Conference in 1876, and published at the request of the New England Conference Historical Society.

[Concluded.]

My second appointment was to L. C., at what was called "Little Rhoda's jumping-off place." Here a small society had been gathered, but, owing to the misconduct of my predecessor, I found the little flock much scattered. They had been for some time without a shepherd, and did not expect nor even desire one. This much was frankly told me on my arrival at the house of Brother S., the chief man of the society. I told him that neither I nor the Presiding Elder was to blame, as we were both newly appointed to our fields of labor; and since it would be six weeks before the Presiding Elder's first visit, I would like to tarry till he came. So he very kindly offered me and my family the best accommodations his house could give, with an extra family of twenty in the midst of haying time. Thus snugly domiciled, the two families had become mutually endeared, when the Presiding Elder arrived; who, after a brief look-out upon the state of things, gave me permission to leave or stay, as I might think best. The sisters, having formed a society of their own, urged us to remain, and the conclusion was, "not to give up the ship." So we "fought it out on that line," in the name of the Lord, who enabled us to gather up the scattered sheep, and add to the number a goodly band of converts. The year passed, and they wished us to remain, but I told them that I belonged to the itinerancy, and that my brethren had a right to share the *cream* with me; so, being farmers, they took the hint and let me go. The seed sown during the year fell into good ground, which has since resulted in much fruit, and the erection of a commodious church edifice.

My next appointment was to M., a three weeks' circuit, in the State of Massachusetts. It embraced nine towns, in none of which was a parsonage to be found; so we were forced again to accept the offer of a temporary home in a private family—a family the memory of which will ever be dear to me. With a heart more ready than their house, they would have gladly retained us a second year; but, hoping for the best, we chose to be removed; and, accordingly, we were sent to S., in Connecticut (a new State every year thus far). Here a new society had been formed by a revival, who had left them in the expectation of his certain return. So, of course, they did not "look for another," and when he came, they, Pharaoh-like, "knew not Joseph." As my Presiding Elder, too, if I had any, seemed not to recognize me either by visit or counsel, I at last took my family back to M., our last home of welcome, and returned myself as a volunteer missionary to the regions beyond and round about S., where several large societies now exist. For this irregularity I was never called to an account, on the ground, I suppose, that when one has done what he could, and wrought a good work, he ought, at least, to be let alone.

Several of my subsequent appointments were to City Churches—some of which had then a small house of worship, others had none. In one of the latter there are now five church edifices, and in another three; and instead of the one hundred members which we found there, or the two hundred we left, there are now probably a thousand. Thus one sowing and another reaping; yet, "neither is he that planteth, nor he that watereth, anything; but God that giveth the increase;" and "every man shall receive his own reward, according to his own labor, that all may rejoice together."

At different places and times, several amusing incidents occurred, some of which may be told to profit. For instance, our strict immersionist brethren may be interested in the following: A lady who had long wished to be immersed, but had deferred it because of her husband's opposition, came to me to have the rite performed. I reasoned with her as to the mode, and particularly in view of her husband's objections. She said she must be immersed, to follow her Lord's example, and persistently asserted, "There is no other way." So the time was fixed upon, and also the place—at a pond near her residence. She, supposing her husband was away from home, showed me a room where I might prepare for the occasion. On opening the door, I met the man, who, in a state of madness, bade me leave the house at once. I told him I had not come as an intruder, nor to interfere in their family matters, but since the whole neighborhood were already waiting at the water to witness her baptism, for him to thus abruptly prevent it, would sadly damage his high reputation as a kind husband and gentleman; and that, for his own sake as well as hers, he had better gently wait upon her to the water and back. This touched his pride so far that he repented and went. He was soon after converted and became an active member of the Church. At the pond, finding only about two feet depth of water—hardly sufficient for an immersion—I required the candidate to kneel; but she, being very timid, consented only in part, reserving the power to spring up if she wished. So the attempt resulted in but a partial immersion. I proposed another attempt, but she refused, saying, "I am perfectly satisfied." So nothing more was said about there being "no other way."

The following incident may illustrate the religious views and practice prevalent in the fashionable society of the day. I was the invited guest of a very wealthy merchant, a professed religionist, yet somewhat eccentric. At supper, while the servants were passing the food, the mistress was making signs to her husband, to have a blessing asked. "Oh," said he, "I thought the latest fashion was to have it at dinner only." After supper I proposed a short prayer. "Oh, yes, certainly," said he, "the shorter the better!" This reminded me of the practice of a very devout brother preacher who prayed often, but prayed short, and sometimes queerly. For instance, on being appointed to a place not exactly to his liking, he proposed to change often with his neighbor, who thought best to defer it for the present. Upon which the brother, dropping upon his knees, offered the following words, verbatim: "O Lord, we have just received our appointments, not knowing much about them. If Brother R. has a mind to change, we will, and if he won't, we won't." This I mention, to show that in prayer he talked to God as to a familiar friend, who does not require much speaking.

It may be well, perhaps, to close these reminiscences by referring to the fact, that some of them, as related in Conference several years ago, were the occasion of my appointment to the office of Presiding Elder. It was at Lynn, where we had been long detained by tedious iterations about the poor circuits and hard fare of certain grumblers, who, at any business, couldn't, as one said, "get a living if they died." To rebuke them I had threatened the Conference with a speech, which, being the first I had ever attempted, was loudly called for. So I gave them the before-told story of my earlier itinerant experiences, and then added, addressing the chair, "Now, Bishop Hedding, if there be another Scramble-town on your list, where your humble servant has not already scrambled, and these brethren all ask to be excused, please note, 'Here am I; send me.'" The result was my appointment as Presiding Elder to the hardest district of the Conference; and also, as financial agent for the Wesleyan University. This last was in answer to the request of Dr. Olin, who had heard the speech, and was in pursuit of some one to collect, if possible, an old, hopeless subscription of \$6,000, which, suffice it to say, was made good, free of cost, at the next Conference.

Such, in brief, are some of the lights and shadows, as they might be called, of my itinerant life; but, as a whole, I regard them in the light of sunny memories—life scenes which can never be repeated, except by way of sweet recollections. The few thorns have been outnumbered, and made harmless by the roses. True, events have occurred causing natural sadness: Father, mother, sisters, brothers (twelve in all) have long since left me, like the last rose of summer, standing alone; the school and playmates of my childhood have, most, if not all, deceased; all but one of nineteen Conference class-mates are gone from their labors to their reward; and the fathers, where are they? Absent from the body, present with the Lord. A few only remain as their representatives, to remind us of their sublime lives, and the duty of leaving behind us like footprints on the sands of time.

For the last fifteen years, ill health has prevented me from serving in the active ministry; but my time and strength have been wholly devoted to preparing a forthcoming work, which may serve to promote the cause of the Church longer and better than its author could have done, in any other way. For me to live is Christ, that He may be magnified in my body, whether it be by life, or by death. The earthly house will soon be dissolved, and it matters little with me where the body falls, or whether a stone shall tell where it lies, provided the soul be with Christ to await the better resurrection, the final reunion with its spiritual body; which hope we now have as an anchor to the soul.

## NORTHWESTERN PENNSYLVANIA.

BY PROF. A. B. HYDE, D. D.

We still send petroleum to Boston, and the HERALD, still the best of our Church papers, comes to illuminate us. Could we not have it, we should feel the quenching of our cynosure. The astronomy of the future tells us that, for all our traditions, the sun is dark and cold; deluding while it blesses us in generating light and heat at the ends of its invisible galvanic wires in the lower strata of our atmosphere. Is the HERALD office chill and gloomy, while it dispels coldness and darkness at the end of its currents?

## THE OIL DISTRICT

is still the best known part of our region. All is now life and prosperity therein. The demand is in excess of production, so that the reserves in the tanks are wanted. Oil at \$3 a barrel—about thirty cents per gallon refined—is prosperity. It is now worth \$4. Old style wells of three thousand barrels daily, no longer occur; but hundreds of barrels and less, is the present order. But the cost of a well is, by improved processes, reduced from \$6,000 to 1,500, and pumping costs from ten to twenty cents per barrel; so a four-barrel well has value, and there are wells yielding one barrel—several such being pumped by one engine. Wide tracts of exhausted oil lands lie worthless, and all the more dreary for the ghostly derricks remaining; yet new territory opens, and the oil will outlast the forests.

## OTHER PROSPECTS

comes with material prosperity. The "blues" that distressed the New York Preachers' Meeting are not rioting

here. In the oil district our Churches are all in health and growth. In Oil City, Snyder, the architect of the Akron edifice, is building something excellent on the very best site in the city, which will give Methodism a "fit residence." At Sandy Lake—but space will fail me to tell all. God has raised up a gentle, gifted woman to help in building His spiritual Church, a Miss Stratton, by whose labors more than three hundred in Coopers town, and about that number in Franklin, have come to the Saviour; this Christmas marks to them the Dayspring from on high. Her career is just beginning, and we are hopeful; she is so calm, and wise, and spiritual, and earnest.

## ALLEGHENY COLLEGE.

our central educational interest, has not been so prosperous as now, since its foundation. Its attendance has this year increased over 50 per cent., which can hardly be said of any other college in the land. Its order and discipline are admirable. This is due to many things: Its president, Dr. Bugbee, was just the man to enter into the labors of his worthy predecessors. He is full of energy, and longing for progress. His hopefulness is contagious, and helps strangely in getting the things hoped for. The trustees and citizens of Meadville make a vigorous rally for the college, as do the preachers of the Conference. Thus, it is now a living centre. Its agents are steadily working up an increase of its endowment, to which the students gave \$1,000.

For years its commencement has been pestered by the appearance of some vile, slanderous sheet. This year the vengeance of the law has fallen heavily on its authors, and the result has been greatly beneficial to the moral sentiment of the college. Some twenty young ladies are in attendance.

## POLITICS

come to us as to the rest of the land. The thing notable just now is the weight of personal character, even in troublous times. This is a region heavily Republican. Our most important office is that of presiding judge. In Crawford and Venango counties, the Democrats presented men learned in the law, devout, God-fearing men, members of Christian Churches, against whose character and ability not a tongue could wag. The Republicans brought, and could bring, no such men. These good men went into the high office. All good men were glad.

## TROT CONFERENCE CORRESPONDENCE.

BY REV. P. P. HARROWER.

Does God call a man to preach the Gospel, and then allow him no place to do this work? Does He give a man such a call, and not give the Church light whereby to recognize the fact? For a time, from various causes, this may exist, but if he who has the call shall be true, and the Church have any spiritual life, it will not long continue. And if a man be really called to this work, he will surely find some place where he can ply his calling. To suppose otherwise would be an imputation upon the divine wisdom. It may not bring honor among men, or wealth, or high position in the Church, but he shall gather fruit unto eternal life, if he is careful to abide in God's order, not presuming to take the matter into his own hands.

The truth is, God calls all to work. As it is with the soldier in the ranks, not less than with the officers of the line, or with the general in command, so it is in the army of the Lord. But many a good private member has been spoiled by giving him official position; a good class-leader by being made an exhorter; a useful exhorter by being made a local preacher; and a local preacher that would, for years, have done good service, by putting him into the regular ministry. All this has been seen, again and again, in the history of the M. E. Church, and herein is explained a world of confusion and trouble and loss to the Church. It is but a natural counterpart to what has been stated above, that some who should be in the ministry doing good service are not there, or are there working to a great disadvantage. But this is not our present concern.

The HERALD speaks of men in the vigor of a mature manhood being crowded into appointments that do not afford a sufficient support. The New England Conference has no monopoly of such cases. The unhealthy, fastidious call for young men—there may be a healthy call for them, I do not speak of that—has not only operated to set aside men of experience, but to curse the Church with crude and profitless teaching, and worse disciplinary administration. But, before saying anything of the correction of this evil, let me say a word for the men thus put on short allowance for support. This is no new thing in the M. E. Church. In what has been not improperly called "the heroic age" of the Church, many preached the Gospel on starvation salaries.

Let the men of whom the HERALD speaks, thank God that they are in a noble line of which they need not be ashamed. They may have an opportunity to do work no young man would, or could, do. I will give a case. A man, whose family circumstances forbade his removal to any considerable distance, was offered the alternative of a superannuated relation, or a charge of this character: The church edifice had been built under peculiar circumstances, and for some twenty years, the little society had been pitted with missionary money and some of the

brightest young men in the Conference as pastors; but with no growth in any respect that added to their strength. Once in that period they had been relieved of a debt by having a local preacher as a supply. But from this they went on in their wonted course, until, at this time, it was doubtful whether they could endure, as they were much weakened, and, withal, their church must be repaired, or it would fall them. They said to the Presiding Elder, "We have no request to make; do as you think best with us." This official, as he afterwards confessed, thought (perhaps hoped) that the preacher would not consent to take the place; but he did take it, and, single-handed raised the money, repaired the church, paid off some old claims, and left them out of debt, for the first time in many years. Further, there was a revival—the first since the third year of its history, that had added any strength.

I have no fault to find with educational societies, and other facilities afforded young men for securing the educational qualifications for the ministry, but I fear they may sometimes be perverted to aid such as have but little, if any higher aspiration than to be "put in the priest's office" that they may have a living. If every young man who believes himself called to preach the Gospel, would say to the appointing power, "Put me where I can do most for the cause of the Master, and for the salvation of men," we would have none of the difficulties that now perplex us. Another arrangement would essentially help. In England no young man is allowed to marry under four years from his entrance into Conference. A similar rule once existed with us, to which we might, with great propriety, return.

Churches are blameworthy. They lack the spirit of sacrifice, both in respect to their pecuniary contributions, and in reference to those departments of work which must depend largely upon the laity—sustaining Sabbath-schools and prayer-meetings, particularly in the outskirts of cities and of country congregations. Many a Church is weak simply for the want of gathering in from the outskirts those who could readily be reached in the way just suggested. At the same time this conduces to the wealth of the Church.

As well may a man maintain physical vigor without exercise, as a Church maintain a healthy state without active efforts for the good of others. Equally needful to the health of the Church is a right use of money—such a use of it as puts the calls of the Church, in its demands upon the purse, on the same footing with the support of the family. The first Methodist church built within the bounds of this Conference, was at Ashgrove, early in the year 1789. Of it and of that society Mr. Garrettson said, that it was the best for the size he had seen in the connection; that they set about it as if they were working for their own families; and they were very little in debt when it was finished. As if for their own families! And what could men do for their families better than to provide for and sustain the institutions of religion among them? If our members would do this, and answer the calls for missions, etc., not from constraint or under the influence of excitement, but intelligently and promptly and as taking pleasure in doing so, we should hear no complaints of missionary societies in debt, or of preachers half supported. An average of about forty-two cents for missions per member—for shame! No wonder revivals languish!

Trinity Church in Albany has been dedicated, at this writing, Thursday, December 28th. Bishop Foster was to preach the morning sermon, but, illness preventing, Dr. Buckley, of the New York East Conference, took his place and gave an excellent sermon. Dr. Reid, our missionary secretary, who was engaged for the evening, sustained his well-earned reputation. The house is a marvel of beauty and cheapness. The entire cost, including organ and bell, is about \$32,000, of which \$15,000 was yet to be provided. The congregation has responded nobly, but I am not just now informed of the precise figures. The church will seat about nine hundred. The congregation has few men of much means, but the location is in a portion of the city that must soon fill up with the most intelligent and thrifty classes of the population. It is the only Methodist church in Albany that has a bell.

## LASELL SEMINARY.

The first term of this school year closed Dec. 26th, in season to allow the pupils to reach their homes, and have a margin of time to prepare for the holiday festivals. It is pleasant to state that they went back, not only in general as bright and fresh as when they came hither, but, in most cases, with a decided gain of weight, vigor and general health. The hygienic condition of these young women is in the especial daily care of their physician. The bracing air of the location is highly favorable. A generous diet is carefully provided, and regularity of work, recreation and sleep is systematically enforced. It is satisfactorily proved here that hard study is an invigorator of every faculty of mind and body in the pupils, provided that study is judiciously distributed between intervals of recreation and repose. Every appropriate pleasure is allowed, especially such as employ the ingenuity and bring the whole nature into happy and healthful exercise. The young women have gymnastics and various out-door sports. They give parlor soirees once in two weeks, with music and readings of original articles, tableaux, charades, etc. They visit the city to hear the best

musicians and attend exhibitions of art. At the late Centennial fair planting they furnished the orator, poet, essayist, and musicians from their own number. The concert on Monday evening, at the close of the first of the three days of written examinations, gave testimony to their earnest application, as well as to the thorough teaching of the professors of vocal and instrumental music.

For lectures, special and general, they are not obliged to seek the city. The list of general lecturers shows that much of its culture comes to them. As special free courses Prof. Dole gives the seniors instruction upon English analysis, and Miss Cushman upon art; Dr. Munroe addresses the whole school upon physiology and hygiene; Prof. Wheeler upon voice culture; the freshmen have a course upon zoology, etc. The advanced pupils are enthusiastic in the study of the English classics, under Mr. Hudson.

It is the aim of the school to make all progress tend towards the best development of character. The practical result of the system of self-government employed—an unusual feature—is that a modest, but well-founded, self-reliance keeps steady pace with the intellectual growth.

Prof. S. R. Kelley, teacher of elocution in the school, gave a reading on Tuesday evening for the benefit of the library. His rendering of the "Prisoner of Chillon" was specially gratifying. Other selections were received by the audience with hearty applause. To a strong, flexible, and well-trained voice, he unites a hearty and intelligent appreciation of his subject that cannot fail to please.

Some statistics may be of interest: The school numbers 61 boarders (the house being over full) besides 13 day scholars. Of the boarders, 27 are from Massachusetts, 9 from Connecticut, 4 each from Maine, New York and Indiana, 3 from Pennsylvania, 2 from the District of Columbia, and one each from Illinois, Wisconsin, New Hampshire, New Jersey, Iowa, North Carolina, Ohio, and Michigan.

The average age is 17 years and 2 weeks; average height, 5 feet, 3 1/4 inches. The 60 boarders have gained in three months 411, and lost 6 pounds—an average gain (including the three who have lost in weight) of over 6 1/2 pounds per student.

The pupils have just published the first number of a paper, which for a year past has been read in manuscript at the Saturday evening soirees. They call it "Lassell Leaves."

VISITOR.

## P. P. BLISS.

The great singer and composer of sacred songs, Mr. P. P. Bliss, with his wife, who was also a singer and composer, perished in the terrible Ash-tah-ba disaster a few days ago. The editorial in regard to him in the *New York Witness* the day before his death, a part of which we quote below, comes to be of double interest:—

"We hear on every hand references to 'Mr. Sankey's hymns.' But only a few of the 'Sacred Songs and Solos' are of Mr. Sankey's own composition. They are, indeed, very justly linked to his name, seeing that he was the who introduced them into the general notice which led to their present world-wide popularity. But the composer should not be confounded with the singer. And the province of the former is quite as important in its way as that of the latter; for if a melody is not in itself 'taking,' no art of the singer can give it that one essential quality."

"The history of this class of music is interesting. Fifteen or twenty years ago, Mr. Wm. B. Bradbury was forcibly struck by the almost total lack that then existed of any Sunday-school music worthy of the name. He determined to apply all his talents as a composer to the work of meeting that want. And nobly he fulfilled his mission. His melodies are still sung in every Sunday-school in the land, and better still, so great an impetus was given to the cause of Sunday-school music that a considerable number of other gifted composers followed in the path which he, the pioneer, had blazed out. Since his death, his mantle has worthily fallen upon such shoulders as those of Mr. Bliss, Rev. Robt. Lowry, W. Howard Doane, Philip Phillips, Geo. F. Root, Wm. F. Sherwin, T. E. Perkins, Hubert Mann, S. J. Vail, and others whose names must be familiar to our readers. In connection with the music specially intended for Sunday-schools, there sprang up also another class more suited to adults, and admirably adapted for the prayer-meeting, evangelistic work, and the home circle. But until Messrs. Moody and Sankey went to Great Britain, this music was only known among religious people, and across the Atlantic was hardly known at all. To the English it was a kind of revelation. The avidity with which they seized upon it, and the important part it played in the work of the American evangelists, made it famous the world over at once. Now, both in England and America, no secular music is more familiar among the secular classes than these little sacred songs."

"The power of originating taking melodies is a very rare one, even among accomplished musicians. Musical thought is a curious thing. Pleasant ideas in that realm cannot be evolved mechanically, or by any technical trick of art. They come like a flash of inspiration to the favored few who have the special gift. Mr. Bliss is one of these fortunate individuals; and the fertility of his muse is wonderful, surpassing that of most of his contemporaries. It is evident beyond question that he has been raised up by God and endowed with his peculiar

genius, for just the work he is now so usefully engaged in.

"Although the words of most of his hymns are furnished him by other hands, those of some of the most popular are his own. He excels also as a singer. With a rich, powerful, well-cultivated voice, he interprets his own music often as no other could. In company with Major Whittle, he has visited nearly all the prominent cities of the West and South in the course of evangelistic tours. He is regarded as second only to Mr. Sankey as a popular singer of sacred song."

## COURSE OF STUDY FOR LOCAL PREACHERS.

In pursuance of the provision found in §39, §5 of the Discipline of 1876, the following has been prescribed as a COURSE OF STUDY FOR LOCAL PREACHERS.

I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the Catechisms and usages of the M. E. Church.

II. FIRST YEAR.—The Bible—History. Binney's Theological Compend—Steel's Discipline of the M. E. Church.

To be READ.—Scripture History—Old Testament—Smith's. Watson's Life of Wesley. A Hundred Years of Methodism—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism—Merrill. To be READ.—Scripture History—New Testament—Smith's. History of the United States—Ridpath. Bates's Church History—Vol. 8vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

To be READ.—Wesley's Sermons, Vol. I. Introduction to the Gospel Records—Vail. D'Aubigne's History of the Reformation—In one vol., 8vo.

V. FOURTH YEAR.—Review of the whole course. Written sermon.

To be READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

By order and on behalf of the Board of Bishops.

WILLIAM L. HARRIS, Secretary.

## Our Book Table.

THE FARM-YARD CLUB OF JOTHAM: An Account of the Families and Farms of that Famous Town, by Hon. George B. Loring. Illustrated. 64 pages. Boston: Lockwood, Brooks & Co. Dr. Loring has collected his delightful and instructive agricultural essays, first furnished for the columns of a daily paper of Boston, into a very handsome volume, which the publishers have made every way worthy of its entertaining and valuable contents. How to make the science of farming, with all its modern improvements, a subject of interesting reading, to awaken among the young people of our families a wholesome enthusiasm in agricultural study and experiment, and how to give intelligent, practical farmers of the day the last words of experienced students in the various branches of husbandry, was the problem which the accomplished author of the volume has very happily solved. By a thin veil of imagined story, an ideal rural village is presented, and in the proceedings of its Farm Yard Club, and the family and social incidents of the town, all important questions relating to cattle, fertilizers, drainage, hay crop, pasture lands, root crops, grain crops, market gardening, fruits and flowers, implements and farm animals, the horse, and tree planting, are fully and intelligently discussed. The volume is so popularly written that it is pleasant reading to one who cannot indulge himself in amateur farming; but will be especially welcomed and appreciated in the homes of our intelligent farmers.

Ginn & Heath publish a comprehensive treatise upon THE ELEMENTS OF PLAIN TRIGONOMETRY, by H. N. Wheeler, A. M. The volume is elementary and progressive. Its mode is original, and it is so full of the strong confidence of the author as to better adapted than previous treatises to give young mathematicians exact knowledge of trigonometric functions.

COLONY BALLADS, by George L. Raymond. New York: Hurd & Houghton. Boston: H. O. Houghton & Co. Pamphlet, 95 pp. For sale by J. P. Magee. This handsome printed volume, with elastic covers, quite successfully reproduces the form and the substance of the pre-Revolutionary and Revolutionary ballads, only they are much more smoothly written, and in better taste as to figure and expression. There are seven ballads, beginning with the first break with Great Britain, ending with Ethan Allen, and the capture of Gen. Prescott by Barton.

Roberts Brothers publish, in the Little Classic form, Goethe's WEST-EASTERN DIVAN, translated, with introduction and notes, by John Weiss. Nothing could be more thoroughly or tastefully done than this work of Mr. Weiss. The introduction is a full account of the occasion and character of the poems bearing the name of the Divan. The translation of the verses follows with remarkable success, the metre, the idiom and the harmony of the original. The volume is beautiful as to mechanical execution, and its literary success is worthy of its handsome setting.

The same house issue a translation, by Ellen Frothingham, of SAPHRO; A Tragedy in Five Acts, by Franz Grillparzer. The author was an Austrian writer, born in 1791. The present drama was written in 1818. His gathered works were published in 1872.

SUNSHINE IN THE SOUL, from the same publishers, is a pretty little pocket volume of poems selected by the editor of *Quiet Hours*. The selections are made in good taste, from old and new literature, all thoughtful, instructive, or rich in sympathy.

Edwin A. Wilson, Springfield, Ill., publishes a nice, profusely illustrated book for the holidays, for little fellows, entitled FOOD FOR THE LAMBS. It is a year's issue of a pleasant little periodical.

Harper & Brothers issue a fine Student's Edition, uniform with their Student's Classical Histories, of Smith's Classical Dictionary. It is entitled A SMALLER CLASSICAL DICTIONARY OF BIOGRAPHY, MYTHOLOGY AND GEOGRAPHY, by William Smith, D. C. L., L.L.D. The name of the erudite and diligent author is a sufficient guarantee of the thoroughness and reliability of the work. It is ample enough for the use of the undergraduate, fully illustrated, beautifully published, moderate in price (\$2.00), and, altogether, is a very convenient manual.

WHITE'S PROGRESSIVE ART STUDIES, published by Ivison, Bickeman & Co., New York, and for sale by Knight, Adams & Co., Boston. This is one of the broadest and best series of practical drawing lessons. The portfolios of lessons cover primary,

landscape, animal and ornamental drawing, with a valuable manual for teachers. The system should be examined by teachers of drawing in public and private schools.

A neat, pretty memorial pamphlet bears the title, *THE GREAT ELM, Its Memorials*, and contains a charming collection of verses and prose extracts, devoted to the praise of the famous Old Elm, and other elm trees. In the pamphlet are a portion of the poem, *The Elm Tree*, by E. N. Gunnison; *The Old Elm*, O. B. Stebbins' poem with the same title, and numerous other poetical tributes to the once-famed landmark, to the Paddock elms, to the Washington elm, and several other poems by noted writers. An excellent photograph of the Old Elm is borne upon the title-page. Published by A. Williams & Co.

We have received the Monthly Part (1) for December of *THE PEOPLE'S PULPIT*, containing sermons of Rev. Stephen H. Tyng, Jr. D. D. Published in New York by William B. Macklow, 157 East 30th Street, New York City. The subscription price is \$3 a year. The sermons are plain, practical and earnest.

The number of *The Living Age* for the week ending Jan. 6 begins a new volume and new year of that standard periodical. In this volume George MacDonald's serial, *The Marquis of Lossie*, will be continued from advance sheets; a short story translated for *The Living Age* from the French of Emile Souvestre, and a sketch by Ivan Turgenev, will be given in early numbers; and during the new year choice selections from the pens of Miss Muloch, Katharine S. Macquoid (author of *Patty*), William Black (author of *The Princess of Thule*), Anthony Trollope, and other leading novelists of Great Britain, will appear. In science, politics, theology and literary matters, this very important contribution to current literature by the ablest writers of Europe, and especially of Great Britain, will continue to be presented in *The Living Age* with a satisfactory completeness elsewhere unattained. With fifty-two numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price (\$8) is low, while for \$10.50 the public can obtain any one of the American four-year monthly magazines with *The Living Age* for a year, both post-paid. Little & Gay, Boston, are the publishers.

The story of Sumter will never become old to the American. It will be the Bunker Hill of the next century. It was the first fort attacked by our own people in fratricidal war, and, like Bunker Hill, it fell into the hands of the foe. Major Doubleday's story of Fort Sumter and Moultrie (Harpers) is a volume which will be held in high esteem by future historians. He was second in command of the fort during the summer of 1860, his ranking officer being Lieut. Col. Gardiner. He describes the feelings of the Charlestonians in the autumn, and their outbreak after election, with the seeming indifference of our government and complicity of the Secretary of War, whose nephew, Gen. Jos. E. Johnston, afterwards the famous soldier, was quartermaster-general. He blames Maj. Anderson, who took command in December, for unnecessary tenderness and delay; but it is evident that Maj. Anderson was wiser than his captain. He must wait for the first blow. That first ball, fired by Edmund Ruffin, the old man from Virginia, he says, "lodged in the magazine wall, and by the sound seemed to bury itself in the masonry, about a foot from my head, in very unpleasant proximity to my right ear. This is the one that probably came with Mr. Ruffin's compliments." He returned the compliments. After breakfast on pork and water, he says: "As I was ranking officer, I took the first detachment and marched them to the casemates. My first shot bounded off from the sloping roof of the battery opposite, without producing any apparent effect. This was the first shot fired at secession. He says: "In aiming the first gun fired against rebellion, I had no feeling of reproach." He had no reason to have. It will be the glory of his children. The little book is an important contribution to the history of the great war.

The *Dwellers in Five Sisters' Court*, by H. E. Scudder (Hurd & Houghton), is a not displeasing story. It suggests too much, in its title, the House of the Seven Gables, and suggests it too little in its contents. It has brisk pages, and some neat turns and spicy bits. It is aesthetic, neat, and not very strong. Its villain is a swollen keeper of an intelligence office, an almost impossible character, whose dreary mouthings and big scheme, when he is to annihilate the hero, are very tedious. The author is doubtless glad when he can diminish the hero's character, and the more he loves the one who did not propose in the most brilliant, and the girl doubtless thought more of him while she had to take the other, or die an old maid, which would have been a Yankee denouement. Patient Mr. Blake and the old scholar are good characters.

Elijah the Prophet is well and freshly handled, by Dr. Wm. M. Taylor, in a small volume (Harpers). He touches the salient points in his character and career, with many side lights that bear upon our times. As thus: He shows that Abah chose the Baal system for political reasons, wishing to identify himself more closely with the Zionites; that this system represented the forces of nature, was pantheistic, and not unlike the present efforts to enshrine materialism as the God of the universe; that Elijah's first word, "As the Jehovah liveth, before whom I stand," was a defiance, verily of this Baal pantheism, and his threat that there should be no rain nor dew till he said so, was a test before Carmel as to whether nature, or the God of nature, was the God. These are stirring and guiding pages.

Sermons by the Monday Club (Lockwood, Brooks & Co.) is a novel idea well worked out. A set of ministers meet on Monday. They read sermons of great interest and value. They read, criticize, and select for the press. They decline to give their names, and only admit, at the earnest request of their publishers, their initials. They should have given their names also. It would have been more attractive. The discourses are apt, readable, and useful for teachers and students of these lessons. They are a little too Puritan, but their extensive use in this respect, and are a memorial rather than a guide. They are a worthy memorial.

When men become famous by one book, all the hidden steps that led to that fame are brought to light. Green's remarkable History of the English People has brought forth a series of earlier papers, which the Harpers have published—*Studies in England and Italy*. They show his careful painstaking, but not the breadth and fullness of his chief work. Lambeth and the Archbishop, and Early History of Oxford, are fine papers. The work is mainly useful as an index of his coming achievement.

NEW MUSIC. From Oliver Ditson & Co.: The Two Larks (Les deux Alouettes) by Th. Leschizky, as played by Mme. Esposito; David Grand March, by A. D. Angera; Der Hildigs, song by Schumann, arranged by Gustav Lange. Vocal—Sun of My Soul, quartette by C. A. Havens; I Know My Love Love, by Mrs. F. Enay, music by Eosetta O'Leary Vining; and The Warrior and the Maiden, words by Felicia Heman, music by Geo. F. Vincent.







## ZION'S HERALD

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A. S. WEED, Publisher,

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## ZION'S HERALD.

THURSDAY, JANUARY 11, 1877.

Nearly the whole evangelical Church of the city seems to be preparing itself for earnest spiritual service, in hearty co-operation with Mr. Moody. His success is not expected as an accident or as a miracle. Adequate human measures are being instituted. All the tithes are to be brought into the store-house of the Lord. Human wisdom and effort will be put forth, as if everything depended upon the adjustment of means to expected results; and then the Church falls upon her knees and prays as if the fully realized that it is not by might nor by power, but purely by the Spirit of God that the great expected work is to be wrought. There is every promise of a wide and delightful union of Christian laborers of all names in the great meetings, and in the incident personal work among those that are impressed by them. All through the vicinity of Boston, as well as in the city, preliminary meetings, preparatory for the work, have been held. The adjoining towns will at first contribute to the great meetings, but soon, we hope, they will be compelled to devote all their services at home.

"Ask the ministers to set us an example," said one of our generous laymen to us during the missionary meetings, "in the missionary contributions." In all our Churches, he remarked, are many members whose whole income is less than \$1,000. They aid in supporting the minister and in the expenses of the Church, and are expected to give liberally to the various charities. The minister has nearly twice the income in his salary; he has no subscription to make towards the local expenses; let him, he urged, set us an example of liberality in the charitable gifts. We cheerfully accord with our good layman's request. Brethren in the ministry, give an example of the consecration of money worthy of your opportunity, equal to your obligation, and in the spirit of your Master.

Dr. Calvin E. Stowe, in his inaugural address at Andover upon the "Interpretation of the Scriptures," remarked upon the intellectual acumen and industrious scholarship shown by commentators and preachers in discovering a meaning in the writings of St. Paul which the apostle himself never conceived of, and at which "he would be astonished with great astonishment if he knew it was attributed to him." No one would probably be more surprised than St. Paul, to learn that a devoted clergyman, as in the case of Mr. See of New Jersey, had been openly reprimanded by his presbytery for permitting a woman, of undoubted excellence of character, and of marked gifts as a public speaker, to address a company of willing and profited hearers, from his pulpit, and that this discipline was based upon his breach of the apostle's directions in regard to women; thus making the wholesome injunction that both sexes should conform, in their public exercises, especially women, to the permanently established social order of the age and country in which they lived, a positive and permanent law for all time and every condition of society. If it is wrong for woman to open her mouth in a public assembly when the other sex is present, then all modern civilization, which has been considered an inspiration of Christianity, and which has redeemed woman from the slavery of superstition, false religion and ignorance, and made her a companion and helpmeet for man, is at fault; the veil never should have been torn from her face. She should always have remained silent in the presence of her lord, and humbly accepted at home the lessons of suffering obedience that he might teach. We should have been specially glad to have heard a characteristic deliverance from St. Paul himself, after the majority of the brethren had silenced, by their votes, the voice of an evidently divinely commissioned prophetess, and placed a bridle in the mouth of a conscientious and not timid Barak, who was willing to wield the sword of the Spirit and lift up a song of triumph with a modern Deborah.

Some ten or twelve years ago, the late Mr. Vanderbilt passed a Sabbath at one of the large hotels upon the Catskills. Dr. John Hall was also stopping at the house. At the request of the boarders, he preached to the guests and neighboring people, and the impression, as is often the case, was very profound upon the audience. Among others, Mr. Vanderbilt was much moved. At the close of the service, he came forward, and offering his hand to Dr. Hall, heartily thanked him for the discourse, and remarked that it was the first sermon he had

heard for many years. "I hope it is not your fault that you have not listened to a sermon all this time," politely and wisely remarked the devoted preacher. "I have had so many cares and so much upon my mind," responded the Commodore, "that I have found no time to give attention to religious matters." Judicious and tender words of counsel were added, to deepen, if possible, the impression that had been made. Mr. Vanderbilt was a man of one business; all his time and talents, ease and spiritual life, were subordinated to the accomplishment of this one purpose. And he received his reward; he died worth as many millions as he was years old. Without doubt he paid too large a price for the returns; but when Christians are as single and irrefragable in their purpose, when every faculty and moment are consecrated to the establishment of Christ's kingdom, what an amazing progress will be realized in the subjugation of the world to the Redeemer!

Death comes to us attended with many circumstances of terror. The decay of nature, the ravages of disease, the pale horse, the pain, the separation from friends, the departure to the mysteries of the great unknown, are all calculated to awaken in us deep and awful questionings, and to fill the mind with profound and serious reflections. But among all the attendants which invest death with solemnity, the most impressive is the fact that we are to die alone; friends may go with us to the brink of the river, but there we are obliged to bid them adieu, and to march forth into the stream alone. Half the terror of death would be removed, if we could have partnership in dying. To be alone, to endure the pangs of dissolving nature, and to enter the gloomy portals of eternity without a friend, is fearful. At death, a thousand may be around us, yet we are alone. The loneliness of dying bears an aspect of terrible sadness.

This statement about the loneliness of death should be essentially qualified. There is One, if you ask Him, will go with you through the valley and shadow of death. With Him you need fear no evil. He is mighty and able to save. Multitudes by Him have been borne over in holy triumph. Will you not seek His companionship? Will you venture to meet death without such a friend? To be sure of His aid, then, you need to seek His favor now, in the glow of life.

Men are not born ministers. They are qualified for this high vocation. These qualifications are both human and divine. Schools and books and experience of affairs have a place in this preparation. With all these furnishings, however, a minister would be but poorly qualified to tell the story of salvation. The most important part of a minister's outfit is the spiritual furnishing, the renewed heart, the indwelling of the Spirit, the divine commission.

With only natural endowments, he is cool and calculating, or careless in his work. By the spiritual qualification alone does he feel its vast importance, groan under the burden, and cry out, Who is sufficient for these things? Under this sense of the greatness of the work and his own need, he seeks for all possible helps. He cries to God. He leaves himself to be used by the Spirit. He comes into a spiritual state in which it is possible for God to use him in leading men to Christ. In a high and important sense he is the organ of the Spirit in preaching the Gospel.

Natural endowments and human acquirements are valuable in a minister only when anointed and imbued by the Spirit. Without this, his light is darkness. He is a blind guide. He is an unsympathetic medium through which no gracious influences can be conveyed to the benighted and perishing souls of men. In seeking, then, a preparation for the ministry, do not forget the school of Christ. You will learn more here than anywhere else. An hour of consecration and communion with God will do more for you as a minister than a month of training in the schools. Do one, but let not the other be undone.

General Fisk told with great effect the story of the colored color-bearer, who, when the command of the captain of his company rang out the order for the men to fall back, thinking their exposure too serious, kept on alone in advance. When again personally ordered to fall back, lest the colors might be lost, he shouted to his captain, "These colors never fall back! You jess bring up the men to them, and they won't be lost." He thought this should be the policy of the Missionary Board. The colors should be kept upon the advance line, and the Church should be brought up to them.

We hope all our ministers will continue the canvass for ZION'S HERALD, that renewals may be promptly secured and many new names added to our list. Often new subscribers are much easier obtained than preachers anticipate. From several we have had encouraging reports. In a manufacturing town in the Providence Conference, one brother has sent a dozen new subscribers. Let others make the effort, and, no doubt, they will meet with like success.

### THE PROVIDENTIAL LESSON.

The late year went out with a funeral pall hanging over the land, and the congratulations of the new era were subdued by universal sympathy for the families bereaved in the great railroad calamity, and by the natural horror awakened by such an appalling event.

The burning of the theatre in Brooklyn was more fatal in its immediate results, and it produced a wide and powerful shock in the community; but its most serious effects were confined to the vicinity of the catastrophe. The last casualty, however, reaches in its dreadful vibrations the whole land. Every portion of the country seems to have had its representatives upon the fatal

train. Some of the victims, like the devoted evangelist and singer, Mr. Bliss, and his wife, were well-known, and esteemed throughout the land.

Besides, the fire at Brooklyn seemed to be more the result of reckless carelessness, of that thoughtless improvidence, too common among us, which avoids slight expense or preventive diligence, and thereby incurs the most fearful perils. The imperative lesson of that event was to teach men to look well to all places of public resort, and to thoroughly investigate their exposures to fire, and their possibilities of exit in case of sudden emergencies. This lesson in our vicinity, we are glad to see, has not been entirely unheeded. Before the memory and the grief of the event are entirely worn away, we trust every large assembly room will be effectively defended from such exposures.

In the case of the late railroad calamity, human negligence and the lack of ordinary oversight, can hardly be accounted the occasion for its occurrence. Ordinary care and skill were secured in the construction of the bridge. Other bridges will doubtless now be strengthened, and the possibilities of another such accident will be somewhat decreased; but the event is one of those liabilities from which in our present imperfect condition, we shall never be entirely free. No human skill and foresight can ever shut out the possibility of such calamities. There will be hidden flaws in the best of materials. The tooth of time eats on unseen and sure. No one can exactly calculate the hour when human work must be renewed to avoid ruin. There will always be a liability to sudden casualties. And, although God does not cause the iron to break, the pillars of stone to yield, the flames to burst forth, these terrible and fatal events are portions of His great and foreseen providence, with which, and out of which, He is working divine results and teaching solemn and benign lessons.

The Brooklyn scene was an event, aside from the usual path of the majority of our readers. For, although the sensibilities of many professed Christians, residing in cities, especially, have become greatly blunted in reference to the necessary and related evils of the stage, and many of them attend, and permit their families to frequent, the theatre, still the custom among Church members as a whole, is very limited, and the effect upon the spiritual life of those that do attend, is so manifestly and seriously destructive of religious enthusiasm and activity, that their example serves rather as a warning against, than a defense of, the modern play-house. Indeed, this could not be otherwise; for there has been no period in the history of the theatre in this country when the condition of the stage, as a whole, was lower morally, or its influence more depraving. We heard, the other day, of a member of a city Church saying, that his daughters came home from one of our high-toned city theatres, the night before, thoroughly disgusted with the undignified immoralities and indecencies of the play to which they had devoted the evening. Because the burning of the theatre was aside from the daily path of many, it did not produce so profound an impression as to the general uncertainty of human life. The path of our readers does not lie through its gilded halls. In the estimation of many of them, a providential frown, like the clouds that hang over the road to the City of Destruction, in the illustration of Bunyan's Pilgrim's Progress, seems to gather over these scenes of unwholesome excitement, and often of depraving utterances and vicious exhibitions; but this latest casualty lies directly across the path of ordinary daily life. Human ingenuity will continually struggle to overcome such contingencies. It will set a double guard over these discovered weak places. For a long period a similar event may not occur. All railroad traveling for a space will be safer through the care enforced by this tragedy. But, with all human precaution, fatal accidents will always be possible along the line of our daily footsteps.

He only is a wise man who rationally and devoutly takes this possibility into account. No man is prepared to die to die to live. The easiest act of a godly man is to yield up his spirit at the Master's call. No man can safely permit a day to develop its events before him, who is not prepared for a sudden and fatal casualty. Subdued prayers were heard among the wails of the terrified and suffering amid the wrecked cars in the river on the memorable stormy Friday, two weeks since. Happy is he who, in such an exigency, finds himself in such familiar relations with his heavenly Father, and so conscious of the presence of his Saviour, that he has but, in the calming sentences of the briefest prayer, to commend himself into divine hands, to receive supernatural support in his fearful time of trouble, and to have the glories of heaven open wide before him amid the horrors of an earthly catastrophe. The providential lesson of this last event is to be always ready when near our homes, or at a distance from them, when about our secular duties as well as in the hours of our devotions; so that, if the Master calls suddenly, at midnight or midnight, He may ever find us watching.

The editor of the fine "Scholar's Quarterly," published by the managers of the Sunday-School Times, is our Vermont correspondent, Rev. J. C. W. Cox, late of the Vermont Conference Seminary. He also prepares the weekly exposition of the International Lessons for the Central Advertiser. It is not necessary to say to those acquainted with the scholarship of Brother Cox, that all this work is excellently done. His address is still at Burlington, Iowa.

### THE FUTURE OF RUSSIA.

The Scythian colossus irresistibly draws the eyes of the nations to itself, and compels them to study its designs and to forecast its probable future. That it intends to use every available opportunity, presented by the weakness or need of natural opponents, for self-aggrandizement and further extension of territory, will not admit of doubt. The plans of Peter the Great and of the Empress Catharine are hereditarily those of their successors. They constitute part of the settled policy of the czar—that is, of Russia. The people cordially approve and sustain them. Shut up for eight months out of the twelve in their snowy plains, they long with inexpressible ardor for the warmth of the South, where the sun ever glides the beautiful hills, and where nature rejoices in tropical luxuriance. That the borders of "Holy Russia" may extend to the shores of the Bosphorus, include the proud capital of Constantinople, and the magnificent cathedral of St. Sophia, is the religious dream of the nation, and the object of undoubted expectation. "I do not wish Constantinople," said Nicholas; "my empire is already too large; but I know that I or my successors must have it. You might as well arrest a stream in its descent from a mountain, as the Russians in their advance to the Hellespont."

The conquest of Constantinople necessarily implies that of European Turkey, and its incorporation with the Russian empire. This would seem to be a comparatively easy undertaking—notwithstanding the opposition of the Turks—in view of the fact that the majority of the inhabitants are Slaves, and of the further fact that whether Slaves, Greeks or Roumans, they are superstitiously devoted members of the Greek Catholic Church. All, with few exceptions, are bigoted adherents of that communion, whose nominal head, the patriarch of Constantinople, but whose real ruler is the autocrat of all the Russias. Religious sympathies, race affinities, and common hatred of the Turk, combine to bring this project of the Muscovites within the domain of probabilities.

Should the probability eventually become an actuality, it is by no means certain that the retreat of the Turks before their adversary will cease at the Dardanelles. Russian diplomacy aims to convert the Euxine into a mere Russian lake; but this can never be accomplished while Turkey controls its southern coasts. Difficulties will inevitably spring up between the nations, that must necessitate further advance on the one hand, and further recession on the other. Asia Minor is yet to be reclaimed for Christianity, and Islam to be driven back to the Arabian deserts which gave it birth. Persia cannot afford it a secure asylum, for that is rapidly becoming a satrapy of the czar. Europe will not tolerate its semi-independent intolerance in Egypt, and Turkistan is already subdued by Russian arms. Thus should the policy shaped by Peter the Great be successfully carried out by his successors, Islam may return to find a grave at the place of its birth.

But Russian aims extend further even than that. The subjugation of the Tartar khanates—Bokhara, Khiva, and Kokand—has brought the imperial standards within sight of the British sentinels in Northern India. Is their progress to be arrested there? "Distances are the scourge of Russia," said one of its ablest despots. But the construction of railroads has enabled them to escape that scourge; certainly they have mitigated the pain and paralysis occasioned by its blows. The construction of a railroad from the Caspian along the course of the Oxus to Koondooz, would bring the Muscovite infantry and the Cossack cavalry within easy reach of the passes of the Hindoo Koosh mountains, and of the British territories in India. Such an undertaking is by no means impossible to Russian resources. Men, subsistence, credit, engineering and mechanical skill exist in abundance, and only need application to ensure success. The iron will and lavish expenditure that raised one of the grandest cities of Europe on the marshes of the Neva, are competent to the creation of such a path to India.

Russia disclaims all ideas of conquering India; but, judged by her past career, and not by her professions, there can be little doubt of steadfast purpose to wrest it ultimately from the possession of the British. Free thought, free religion, and free institutions may yet be called to wrestle in deadly strife with absolutism in politics and intolerance in religion on the plains of Northern Hindoostan. That autocratic Russia has vast and far-reaching plans is unquestionable; that she marches relentlessly toward their realization is equally plain; that she aspires to the dominion of the Old World—as did Rome under the Cæsars—is highly probable. The conjecture of the Tory historian may yet prove correct, and the autocracy of Russia and the republicanism of America share the doom between them. We do not believe that such will be the issue of the political forces that now move the nation, but that such is likely to be the result is the foreboding of many observant thinkers.

Nor can we deny plausibility, or even probability, to their fears in presence of the reasons that modern Russia supplies. Its government is a pure autocracy. The czar is the sole fountain of law. The Russian code is simply a collection of ukases, or imperial edicts. All the people have to do with the laws is to obey them. The emperor is the sole, undisputed possessor of the lives, liberties, and prop-

erties of his subjects. Tiberius, in the plenitude of his power, was not more arbitrary, more irresistible, more unrestrained, than is Alexander. The physical force of over seventy millions of human beings is at his disposal for the consummation of traditional designs.

Neither is there any hindrance to their prosecution in the people themselves. The Russians are blindly, almost idolatrously, attached to the emperor. They never even dream of rebelling against his absolute authority. No revolution in Russia ever had for its object a change of institutions. The soldiery and the peasantry have been induced to fight against the reigning sovereign, but only when made to believe that he had usurped the rightful place of another. The czar is to them a semi-incarnation of the Deity, whose will is law, and whose power is made manifest by the most unexpected and terrible chastisement of ill-doers. The Church strengthens this unreasonable, bigoted devotion to the national head. Some of its dignitaries are men of piety, culture, and refinement; but the majority are ignorant and superstitious as their flocks. With the exception of the monks, the clergy are married, and from their sons the civil servants of the emperor are mainly selected. Thus it is bound to the throne by the double tie of personal dependence and family hope. Self-interest is ever a powerful support of existing order with privileged classes, and a resolute opponent of change. The sovereigns of Russia and their traditional policy find enthusiastic advocates in the clergy and in the civil service.

The peculiar organization of society is also eminently favorable to the furtherance of imperial designs. It partakes of the caste system of India, which imparts such solidity and incapability of change to the people. Peter the Great divided the Russians into fourteen different classes, of which the serfs were the lowest, and the landed aristocracy the highest. Social rank—elevation or depression—is dependent solely on the will of the emperor. He is the general, and the people the army—encompassed in peace, but readily movable in war. The Cossacks particularly can be changed from one locality to another. Life with them is nomadic. Ever in the saddle, wandering at will over his boundless steppes, and danger, the Cossack is the ideal cavalry man of the world. In his migrations he is accompanied by wife, family, and possessions, and bears transplantation without injury to his vigor, or change of his characteristics. War is with him a pastime; peace, a preparation for carnage and plunder.

The military spirit is diffused through the whole body politic. Conscription is an honor—a coveted privilege. One conviction is alleged to be common to all; one desire to animate all. The conviction is that Russia must fulfill the destiny imperfectly sketched; the desire is that it may be speedily realized. Intelligence, enthusiasm, courage, are all elements of military success. Money is another. Money goes further in Russia than elsewhere. The rough clothing of the soldiery is manufactured in its towns and cities. Arms and accoutrements are imported only until they can be equalled by native artisans. The commissariat is inexpensive as the quartermaster's department. A diet of black bread is cheap, and—the surplus of pay over charges for food and clothing averaging only one cent per diem, or, at most, three cents—a small sum is spread over a large surface. The military armaments of Russia, though on a vastly larger scale than those of France or England, are relatively much less costly. Subsistence is over-abundant. Where there are twelve cultivators of the soil to one artisan or manufacturing operative, as in Russia, there can be no failure in the food supply of armies, and especially when a system of railroads, designed for purely military contingencies, connects the bases of operation with the arable areas under cultivation.

In the light of these existent and historic facts, the growth of Russian power and the progress of Russian dominion cease to excite astonishment. They justify the fears of British statesmen. They compel patient study of the situation in the interests of Christianity. They excite the inquiry, whether there be in Europe and in Asia antagonistic forces of sufficient power to resist and roll back the mass of thinly veiled barbarism which threatens to overflow both continents in the nineteenth century as did rough waves of armed immigration in the centuries gone by, from the same regions.

### THE MISSIONARY AWAKENING.

The expectations of the earnest brethren who arranged the series of missionary meetings last week, were more than realized by the result. Our members in this vicinity have experienced both a great spiritual quickening and a marked accession to their missionary zeal. The brethren from abroad came to us full of holy enthusiasm in the cause they represented, and have left both hallowed influences and grateful memories behind them. The incisive thought and sharp wit of Dr. Buckley, the incessant play of genial humor, the manifest piety and the hearty earnestness of Gen. Fisk, and the fine, rolling sentences, the rich descriptive passages, and powerful eloquence of Dr. Newman, will always be recollected by the hearers when these honored names in the Church are mentioned hereafter. The true history of the present indebtedness of the Church; the comparative ease with which it can be met by a general and earnest movement throughout the whole body; our obligation to clear it off at once; the great injury to the work by any retreat; the wide, open field of opportunity throughout the world; the great amount of solid and successful work now being accomplished by our missionaries; the importance of immediate,

thorough, personal and organized effort in all the Churches to raise the missionary quota, were never set forth more distinctly before our people, or more thoroughly apprehended.

Friday evening proved to be one of the most favorable of the cold season. Every seat on the floor and in the galleries of Tremont Temple was filled. The singing of the great audience, led by the organ, under the direction of Dr. Tourjee, was of itself a powerful missionary inspiration. Dr. W. F. Warren, and Rev. J. Mather of the Providence Conference, conducted the preliminary services. Bishop Foster presided with dignity and ease. In his few opening remarks he gave a clear view of the exact financial condition of the missionary treasury, and the history of its present embarrassments. Dr. J. M. Buckley, now stationed at Stamford, of the N. Y. East Conference, was the first speaker, introducing himself at once, and very happily, to the interest of the audience. We can only give the barest outline of the fine addresses; the cream and life of them escape in a verbal report. They were all magnetic, well appreciated, keeping the audience in lively rapport with the platform. Dr. B., as he entered upon his speech, said that he was born of conviction and energy. He illustrated the evil of debt in a voluntary society, commanding Vanderbilt's reference to his own course to a reporter; his habit had been to pay for everything he bought, and never to let anything he did not own. With abundant and apt illustrations he described the difference between the impulsive giver and the conscientious giver, and between surplus giving and sacrifice giving. The important question which presented itself, he said, was this: the missionary cause have an impregnable foundation to rest upon? He claimed that it had, inasmuch as it rested on these four pillars: First, Christ's command, "Go preach the Gospel to every creature;" second, the impulse of the Christian heart; third, the Christian privilege. The two most sublime passages in the New Testament, to his mind, were: "As Thou hast sent me into the world, even so have I sent them," and "We are laborers together with God." Fourth, the missionary cause rested on the necessity of the case. He sketched briefly the progress of missionary work, and its civilizing influence at home and in foreign lands. The work among the colored people was progressing finely. They were slow to learn, but they were learning. The work among the foreigners in this country was one of great importance, in which great results were being accomplished. The Germans were a glorious people, but a Christian German was better than an infidel German. Why send missionaries to the heathen? more people asked. They would be saved if they only lived up to the light they had. Of course they would, said the speaker; nobody disputed that; but with Christianity their condition in this life was so much improved that common humanity would demand that the Gospel be sent to them. In closing he urged the importance of liberal giving, and explained that the falling off from previous years in the average contributions was owing to the fact that the new accessions to the Church in the South were poor people.

Gen. Clinton B. Fisk was received with hearty applause. He opened playfully by referring to the "Johns" in whose benedictions New England shared, from Knox the Baptist, John Robinson, John Knox, John Calvin, John Wesley, down to John Brown. He noticed with much wit and force, the late report of the New York preachers' meeting that the M. E. Church had gone to wreck. He thought for a "dead thing" it exhibited remarkable life in Boston. Bishop Whipple, the devoted Episcopal Bishop, who has become such an apostle among the Indians, referring in his presence to the wreck of our Church, proposed to come in for a "salvage," and receive Gen. Fisk into the bosom of the Protestant E. Church. But the happy Methodist General had not yet learned of the shipwreck, and felt no necessity of availing himself of the proffered life-boat. The occasion, the General said, of the debt was the fact that the Church had not kept up with the Lord. They had been praying for Him to open the doors and make ready the harvest, and now that the prayer had been answered, they were not ready. He believed the appropriations ought not to have been reduced, but that they should have been advanced, and the Church could have been relied upon to meet them. The law of averages could not be followed in giving. Some rich men congratulated themselves when that law was established, and laid down their dollar, and thought they had done their share; but, said with much feeling, Lord bless their stingy souls, it would never do for them to reckon that way. There must be giving according to one's means.

The last speaker, Dr. J. P. Newman, was then introduced, and held his audience, with the few exceptions that lived out of town, and were obliged to leave early, until nearly half past nine. It would spoil his able and well-arranged address to present barely its points. He called attention to the fact in commercial law that a principal was responsible for the authorized acts of his agent. A great debt had been contracted by the missionary society, and he was the agent, and the latter are the acknowledged principals. Whose fault was it that this debt had been created? There had not been extravagance in the conducting of the board, for it had cost only \$14,000; the missionaries had not been paid large salaries, \$1,100 being the highest; the members of the missionary board had faithfully performed their duty, and that they had made appropriate selections of fields of labor in foreign lands was proved by the success which had attended the efforts of the missionaries. Christianity had indeed been a greater success in India and in China than in New York and Boston. From what field could a missionary be called back, asked the preacher; and he answered the question by a glowing account of the work which was being done; referring to the devoted men now successfully at work in their great fields, and to the glorious opportunities which were opening. This was a sublime moment, he thought, in the Church's history. The contest between Russia and Turkey was for religious liberty; the same contest was going on throughout Catholic Europe. The question in China and all the East was, whether the people would become Christians or infidels. How important was it that the Church should be ready to enter and improve these fields! The civilizing influences of commerce were welcome, but the Gospel of Christ was needed.

One of the best evidences of the impressiveness and interest of the meeting was the fact that the audience remained through the doxology and benediction, and then in characteristic Methodist heat, had a good time, shaking hands and congratulating each other.

The all-day meeting announced to be held this week on Friday, has been postponed, for sufficient reasons. The new appointment is announced in another column, and adequate arrangements will be made to secure a general attendance.

### Editorial Items.

The message of Governor Rice to the Massachusetts Legislature, read before it last week, was a very able business paper. It was a calm, clear exposition of the financial, industrial, charitable and educational interests of the State. It was not adorned with unnecessary rhetoric, but was wise and the markedly pure and forcible English. The Governor's review of the present business aspects of the State, the shrinkage and prospective advance of real estate, his criticisms upon the educational problems of the hour, and particularly his discussion of the necessity of a thorough reorganization of the charitable, reformatory and penal management of State institutions, are worthy of careful consideration and wise legislation. The excellent sense of the Governor in not entering upon the discussion of Federal politics in a State paper, after the example of some of his Democratic confederates, will be commended by all his intelligent constituents.

Of course, such pronounced temperance men, as some of us, are filled with wonder, that so vital a subject, affecting all the interests of the State—industrial, charitable and moral—should not receive a word of notice. Perhaps the Governor feels that where he has no new solution of the serious problem to offer, silence is the most significant. The great strain upon the Republican government is the free suffrage of our cities and large towns. The great question of temperance and demoralization here is intemperance. The only hope of the country lies in the moral regeneration of these centres. There is no financial or educational interest that demands so serious and immediate consideration as this of the purification of the ballot by the reformation of the masses of voters. The Legislature must redeem this failure of the Governor. Massachusetts never has occasion to be ashamed of her governors as men of ability and high character, and never, for these reasons, has less than the present year. There are not many matters of large interest awaiting legislation. The session ought to be unusually short, and economy should be the distinguishing mark of it.

We have often heard a mature friend in New York—a well-known lawyer of the city—say that he remembers, when a boy, the time when Mr. Cornelius Vanderbilt rowed his boat, as a ferryman, from the foot of Broadway to Staten Island. He followed this laborious but honorable task until he was able to purchase a sailing vessel. His first wife, with whom he lived happily for more than half a century, brought him a small capital, with which he entered upon an enlarged coast-wise business. He ultimately availed himself of the then newly applied power of steam to shipping, and won his triumphs and fortune in competitive lines upon the Hudson and the Long Island Sound, and afterwards in his California route. Foreseeing the effect of the war upon commerce, he sold his steamboats and entered upon his railroad business, becoming here a "king," as he was a voluntarily constituted "commodore" upon the water. He was true to his country in the hour of peril, making to her the magnificent contribution of a fully equipped and splendid steamship. Some years since he married a relative of Bishop McTear of the M. E. Church, South, who had been before her marriage, as she was afterwards, a parishioner of Rev. Dr. Deems of the Church of the Strangers, in New York—a lady of remarkable excellence of character, of fine ability, of great sweetness of temper, and a devoted disciple of the Lord Jesus Christ. This faithful wife, greatly beloved by Mr. Vanderbilt and the family, has been indeed an angel of grace in the household of which she became the centre; not only watching by the bedside of her husband in his months of weakness, with the most self-denying constancy, but by her beautiful Christian life and earnest prayers drawing his thoughts, long supremely possessed by the world, towards higher and spiritual things.

Mr. Vanderbilt bought and gave the Church, of which Dr. Deems is pastor, to him, in trust, and for the ultimate appointment of his successor. Early last summer, a great change came over the mind of Mr. Vanderbilt. He still preserved his mental power, and held in his grasp the whole limit of his immense business, but the prayers of his wife seemed to be answered. He became very kind, patient, and cheerful in his affection. He had endowed the college at Nashville bearing his name, with nearly a million of dollars, and his immense property has doubtless been so settled that a portion of its income, through the Christian hands that will distribute it, will swell the streams of benevolence in the land.

Hon. Henry W. Blair, of New Hampshire, delivered a speech in Congress, Dec. 27, on national prohibition, in support of his joint resolution, introduced by him, proposing an amendment to the Constitution of the United States, prohibiting the manufacture and sale of distilled liquors. This powerful speech is published in full in the Congressional Record of Dec. 30th, and fills nearly thirteen pages, double column, of that paper. This is a most elaborate, exhaustive, logical and unanswerable argument for prohibition. In some minor points he hardly comes up to the full standard of prohibitionists, but in statesmanlike research and convincing, powerful demonstration, he stands unrivaled, in our estimation, on this subject. We are curious to see what can be said in reply. Mr. Blair has stepped at once to the front on this question, and shown himself a moral hero and a political reformer and leader who will have a speedy and large following, on this greatest question of this age. Let all temperance lecturers and writers procure and use this masterly speech.

Rev. L. D. Barrows has been elected president of the N. H. Conference Seminary and Female College, and also to fill the chair of moral philosophy, and social and biblical learning, recently established, and now being endowed. For six years Dr. Barrows had charge of this seminary, during all of which time it enjoyed great prosperity. It is not yet known whether the Doctor will accept and enter upon the work next August; but it will be an admirable appointment for the seminary if he does, and open up a wide and important field of usefulness in which Dr. Barrows has already shown his peculiar fitness.

Dr. Vincent sends us the following announcement: "The anniversary of the Sunday-School Union and Tract Society of the Methodist Episcopal Church will be held in Chicago, Saturday, Sunday and Monday, January 27, 28 and 29. A tract conference will be held on Saturday afternoon, and the first Methodist Episcopal Sunday-school Congress will be opened on Monday morn-



ing at 9:30 o'clock. Distinguished speakers may be expected at the anniversary.

Our brethren below must have looked up on different sides of the shield. How charming the spirit of the first! We do not wonder that he could not enjoy ZION'S HERALD. Both are ministers of the Church South. The first from Alabama writes: "Please send me my account to the 1st of January, for your paper, and discontinue it. I would respectfully request you to change the name of your paper. The 'Devil's Herald' would suit better. How long, oh Lord! how long, will they profess followers work and pull with the devil?"

The last is from Virginia, and offers a happy counter-irritant—"disinfectant disinfectant." "You will find enclosed pay for my HERALD. Times are hard. I thought I would have to retrench somewhere, but I couldn't see how I was to do without the HERALD. I am delighted with the paper."

It was not enough, we would add the following from one of the leading pastors of Iowa. "Blessings on the dear old HERALD! *Primum inter pares*: *primum* none the less in piety and power than in age and culture. No paper comes to my study to find warmer welcome. Thanks for your faithful rebuke of caste at Wesleyan. I share your regret that the lady was cowed. Shame on the clergy of that minority! There yet remains occasion for the fearless utterances of the HERALD on Southern issues. Fraternity is heartily to be welcomed; but it is too soon to sing praises. Efforts are needed more than Miriam to shout! The dear Lord guide us through the troublous march!"

The services of the visiting brethren on the Sabbath—the two secretaries, Dr. J. P. Newman, Dr. L. R. Dunn, Rev. J. S. Willis, of Seventh Street, New York, and lay brethren, Gen. Fisk and Oliver Hoyt—were thoroughly appreciated. The day was one of the most unfavorable of the season, but good congregations were out, and where the collections were taken, the full measure of expectation and more was reached. Rev. Brother Cassey, of Westmoreland, Pa., rendered particularly acceptable services, supplying places of expected visitors. The whole visitation has been a spiritual benediction. A halcyon influence and a generous inspiration have been left behind. Its results will be both immediate and lasting.

Averages are often unreliable and sometimes provokingly deceptive. At the late missionary meeting one of the members of the committee having charge of the collections for the expenses of the series of services, remarked that two hundred dollars were wanted; that there were twenty-five hundred people present; that probably five hundred had left their pocket-books at home; and that ten cents apiece from the remainder would meet the requirement. Such portion of the audience as contributed took him at his word. One-half the amount required was raised, and twenty-seven dollars in bright ten-cent pieces came in! Ask for large sums; expect large sums; and according to your faith it shall be unto you.

The informal missionary meetings held on Saturday, forenoon and afternoon, were particularly interesting and instructive. The morning meeting was gathered in Wesleyan Hall, and the room was packed. Dr. Field made an excellent practical talk, setting forth lucidly the present condition of the work throughout the field. General Fisk made a remarkably happy and devout address, referring to his New England paragon, his conversion, the origin of his missionary interest, and rising to great fervor and earnestness as he closed. Dr. L. R. Dunn had but a few moments, but he fervor up at once, and made a very animated and persuasive address. The marked feature of the meeting was its deep religious tone. In the afternoon, at Bromfield Street Church, a large audience was in attendance. Dr. Newman spoke with much power and at considerable length upon China; Dr. Field upon India. Bishop Foster followed with his capital practical exhortation upon the importance of having an initiative and systematic plan of giving, by which every member of the Church, young and old, should be reached. These meetings served as an admirable preparation for the missionary Sabbath.

The late Judge Richard Fletcher, of Boston, left a fund in the care of Dartmouth College, the avails of which, amounting to \$300, every two years, should be offered as a prize for the best essay setting forth the necessity of Christian civilization, offering the wisest considerations for the most worldly influences, and impressing Christian disciples with a solemn sense of their duty to exhibit the effects of religion in their lives and conversation. Two essays have already received the prize: that of Dr. Daniel W. Fausch, upon the Christian in the World, and the second, recently given, by Rev. W. W. Paris, of Clinton, Ill., on Children of the Light. The trustees of the college now renew the offer. The competing essays must be sent to the president before December, 1877, with a *nom de plume*, and with the real name and address in a separate sealed letter. The committee of award are Dr. E. B. Webb, Dr. A. J. Gordon, and Dr. J. E. Cookman.

The Traveler says: "A very interesting family reunion occurred Monday afternoon and evening at the house of Joshua Merrill, 36 East Chester Park, Boston. There were present the descendants of Rev. Abraham D. Merrill, to the number of forty-two. Parents, children, grandchildren and great-grandchildren enjoyed pleasant converse for a few hours, and, after partaking of a bountiful supper, gathered in the parlors for an old-fashioned sing, after which Father Merrill made a few touching remarks and offered up a fervent prayer to God, for His blessing to rest upon each and all present.

"The united ages of Father Merrill and his six sons (all of whom were present) amount to three hundred and eighty-one years. Father Merrill's eighty-first birthday will be in March next, and all present, from him to the youngest great-grandchild (a babe of ten weeks old), thoroughly enjoyed the occasion. Only three of the living descendants were absent, fifteen having already passed over the river. It is given to few men to have so long a life span, and the love and care of so large a family of descendants, and the many friends of Father Merrill, both in and out of the Methodist denomination, will rejoice to learn that he has still health and strength to meet his affectionate family."

Among the many Christian and family circles deeply afflicted by the late terrible railroad calamity in Ohio, is St. Paul's M. E. Church, Lowell, and the distressed household of the late Mr. Jonathan Rice. His cost alone, like the garment of Joseph, is all that could be obtained to be returned for his identification, to his family. Brother Rice was president of the board of trustees, a brother of Mr. E. B. Rice, superintendent of Faneuil Hall Market, a man of remarkable probity of character, evenness

of temper, consistency of piety, universally respected in the city of Lowell, and greatly endeared in the inner circle of his acquaintance. Of sincere sympathies and prayers are proffered to the bereaved and mourning family.

At the Presbytery Meeting, on Monday, regular business was suspended to hear from Drs. Reid and Dunn. The former addressed the meeting, congratulating Boston on the success of the missionary effort of last week and the Sabbath. Dr. Dunn expressed himself with like satisfaction as to his visit, and hoped to be able to come to Boston again. He exhorted all to put their hearts in the great missionary work.

Dr. Dashiell, being called upon, said he liked to come to Boston. He took a very hopeful view of the future outlook of Methodism in general, and of the missionary society in particular; assuring us that the society had something to show for the debt, and that he had no doubt it would speedily be wiped out. He paid a most vigorous compliment to the Methodist preachers, claiming that the success of the Church and missions depended ultimately upon them.

Several brethren then reported their Sabbath missionary collections, which, though unfinished, showed a most gratifying increase.

Oliver Hoyt, esq., was introduced, and in a vigorous address urged the preachers to take a decided stand to lay the facts of the cause more fully before the Church. He knew the Church would abundantly respond.

Bishop Foster closed the speaking with a wonderfully inspiring exhortation. He urged the pastors to supplement the work of the last few days by a faithful pushing of the collection. He said a most eloquent tribute to the efficient organization of the Methodist Church, which was heartily responded to by the meeting.

Rev. Dr. Coggeshall writes us from Peasack, January 3d, as follows: "I send you a happy New Year's greeting. While ago I commenced an article—an appeal in behalf of the HERALD, addressed to the Methodists of New England; but as I have not been very well since my visit to the Centennial, I know not when I shall finish it, according to plan. There are certain things in its history, which no living man can now tell, except myself and Dr. James Porter. But I will merely say, that it is now forty-seven years that I have been an agent, a reader, and a contributor to the HERALD. I have known all its editors from A. Lumsden to yourself; and I wish to say, that it was never so well and so ably conducted as now so worthy the patronage of our growing people, as at present. I once took the 'Christian Advocate,' and the 'Atlanta Advocate,' but the 'Northwestern' and the 'Methodist,' but I have dropped them all. They are of surpassing ability and loyal, but the HERALD in its present form, and as now conducted, furnishes me with all the religious news that I want, and for which I have a deep type is inviting in appearance; the quality of the paper, however, detracts somewhat from its favorable look. It can but be interesting and valuable with its able editorial corps, its wide list of correspondents, and all the large resources behind it of the Book Concern. As the official organ of the Church, its success is a matter of pride and rejoicing for us all.

The January number of the *National Repository* has been greatly delayed on its way from Cincinnati to Boston, so that the New England subscribers have not been supplied as early as they should have been. All will be right now, and there is reason to believe that delay will not occur again.

The Contributor, published monthly by James H. Earle, 20 Hawley Street, Boston, grows in vigor and interest. It is one of the freshest and best of the purely religious exchanges that comes to our office.

BOOK COMMITTEE NOTICE.—The annual meeting of the Book Committee will be held on Wednesday, Feb. 14, 1877, at 80 Broadway, New York City, commencing at 9 A. M. The members of the committee are requested to be present on the day previous, so that the proceedings of local sub-committees may be submitted to the Eastern and Western sections, as provided for in the Discipline § 319.2.

L. C. MATLACK, Secy.

ALL DAY MEETING.—The meeting announced for January 12, will be deferred till Friday, January 19th. There will be a relay meeting in the Bromfield Street Church from 10 A. M. to 4 P. M. We earnestly invite all the Churches in New England to unite in this service of fasting and prayer.

D. SHERMAN, D. DORCHESTER.

ERRATA.—Some errors crept into our Sunday-school exposition on the 6th page: For "Libal" read "Libel" in the first column; and in the second column, for "Syrian king" read "Tyrian king"; and for "Sejrah" read "Sejrah."

Notes from the Churches.

MASSACHUSETTS.

Worcester.—The committee appointed by the recent preachers' meeting, on the domestic missionary necessities of Worcester district reported the following:

That the regret that embarrassed condition of the treasury of the parent Missionary Society of the M. E. Church, which necessitated a withdrawal from the E. Conference of the usual annual appropriation.

That in view of the now existing and prospective needs of many weak and struggling societies within the bounds of the Conference, and in view of the probability that unless something can be done to meet these needs these societies must either abandon their work and disorganize, or go on under great depression and difficulty, and believing that the mass of our people throughout the bounds of the Conference would, if called upon, respond liberally to some organized effort to give these societies aid, we do hereby recommend the organization of a Home Missionary Society within the N. E. Conference.

That in order to the furtherance of this or some other like project, a committee of five be appointed, who with the Presiding Elder shall thoroughly examine the whole matter, and report at the next meeting of the association.

The preachers of Worcester were appointed with Jefferson Hasell, D. D., Presiding Elder.

The following officers were elected for the next six months: President, Rev. F. G. Morris of Brookfield; vice presidents, Rev. S. Chadbourne of Worcester and Rev. C. T. Johnson of Fitchburg; secretary and

treasurer, Rev. V. M. Simons of Clinton. The preachers of Worcester, with the secretary, were appointed committee on programme.

Malden.—Rev. Wm. H. Cook gave an entertainment to the Sabbath-school, Dec. 23, with the interception, which was most highly relished by all, and universally regarded as deserving special mention. Judging from the success of Brother Cook on that evening, we can most heartily recommend his exhibitions as worthy of the largest patronage. Some of the views were simply superb, and all were beautiful and finely finished.

Burlington.—There is a handful of devoted Methodists in this little hamlet of the town of Wilbraham, with a history deserving record. Driven from a Union Church which they had helped to erect, they worshipped for a time in a school-house in the neighborhood. The same hostile influence soon closed this to them. Houses built and daunted still, they pitched a camp-meeting tent, and held service therein, until the advance of the season warned them of approaching winter, and they began to cast about for some adequate shelter. They essayed in everything but faith and pluck, they poured to build, encouraged and aided by our indefatigable Presiding Elder Whitaker, who often ministered to them. Their work was at length crowned with success, and on the 27th ult., they for the first time, occupied a plain but neat and commodious edifice of their own. Rev. Merrill Burdett, of Springfield, preached and managed the collection; and afterward, assisted by Rev. Bros. Adams, N. J. and A. B. Merrill, and Burby, dedicated it to the worship and service of Almighty God, according to the usages of the M. E. Church.

It would do the occupants of expensive and elegant churches good, to see how much enjoyment can be found in the building which a few hundreds of dollars has furnished this community.

Hyde Park.—Our Church greatly enjoyed the discourse of Rev. Dr. Dashiell last Sunday night and increased the missionary collection to 300 per cent. of the amount raised last year. The Church is struggling courageously under its heavy debt, and is in a good spiritual condition. Its pastor, Rev. J. S. Whedon, has a fine reputation in the community, and is proving himself to be an excellent pastor and an able preacher.

West Dennis.—This flourishing society has just completed and furnished a fine parsonage at an expense of about \$3,400, giving them one of the best in the district. Under the leadership of that indefatigable worker, Brother A. E. Hall, this Church is marching steadily forward in all its departments.

South Yarmouth.—Interesting watch-night services were held in the M. E. Church on New Year's eve. At the close of the service, the pastor, W. Phillips, presented with a beautiful family Bible valued at \$35, the gift of the society. The Church is in an unusually prosperous condition, and whenever may be sent to them next year will find a pleasant home among a kind and attentive people.

[See also on page 7.]

MAINE.

Dedication at Berwick.—Methodism was planted in Berwick about seventy years ago, and for forty years has worshipped in a church building located at what has been denominated Cranberry Meadow, about three miles from Great Falls, N. H. About one year since, under the counsel and leadership of Rev. J. Lord, who had served this Church three years, the society decided to move the church edifice to Berwick village, opposite Great Falls, where a flourishing manufacturing village is rapidly springing up. Soon after Conference the old building was torn down and removed to its new site, and under the direction of a most efficient building committee, was enlarged and remodeled into a very beautiful and commodious house of worship—a monument of the enterprise of the brethren, and an ornament to the village. The interior of the church is simple, elegant, and tasteful. The floors are carpeted throughout, and the furnishing is simple, elegant, and tasteful. A large accommodation for the orchestra is provided, back of the pulpit. The auditorium will comfortably seat about 400 persons.

Bishop R. S. Foster dedicated this church January 8th. Notwithstanding the storm and severe cold of that day, the church was well filled at 2 P. M. The Bishop preached a simple, eloquent, and masterly sermon on Romans viii, 18: "Glory which shall be revealed in us." His subject was "Man, the worshiper," in which the Bishop in the most convincing manner enforced the doctrine of man's spiritual nature, and its superior dignity and claims over the material body. The Bishop most happily introduced a simple, eloquent, and masterly sermon on Romans viii, 18: "Glory which shall be revealed in us." His subject was "Man, the worshiper," in which the Bishop in the most convincing manner enforced the doctrine of man's spiritual nature, and its superior dignity and claims over the material body. The Bishop most happily introduced a simple, eloquent, and masterly sermon on Romans viii, 18: "Glory which shall be revealed in us." His subject was "Man, the worshiper," in which the Bishop in the most convincing manner enforced the doctrine of man's spiritual nature, and its superior dignity and claims over the material body.

On Friday evening of last week the Mercantile Library Association formally opened its new apartments in Farrington block. The association have now a library of 5,000 volumes.

The city council of Portland passed a resolution at a late meeting, requesting the legislature to repeal the law exempting religious institutions from taxation.

Luther H. Tucker, a young man acting as agent for the American Tract Society, canvassing in Portland, N. H., was instantly killed by a train on the Portsmouth railroad last Thursday, 4th inst.

The county jail work, which has been in operation about one year, has netted the county \$1,340.

The Hyer sisters rendered "Out of Bondage," in the Army and Navy concert, January 4th.

The emancipation proclamation was celebrated in the colored Methodist Zion Church, New Year's night. Several addresses were made.

The new coffee-house under the auspices of the temperance women of Portland, situated on Temple Street under the old Adams House, will be the place for temperance people to lunch hereafter. The energetic and enterprising ladies who, in the love of humanity, have inaugurated this movement, should have the fullest sympathy and co-operation.

A council of Congregational churches convened at Gorham, January 2, and voted to dismiss Rev. L. Z. Farris from the pastorate of the Congregational Church at that

place. Mr. Farris has been greatly beloved by his people, and his removal is much regretted.

Rev. Geo. R. Merrill was installed pastor of the Second Congregational Church, Biddeford, Tuesday, 2d inst.

Watch-night services were held in Chestnut Street and Pine Street churches, Portland, and were fully attended till the close.

Rems.—Mark Knight, esq., one of the oldest and most highly respected citizens of Otisfield, died Dec. 20th, aged 70 years.

The Educational Association of Maine met at Bath, Wednesday, Dec. 27th. The following interesting papers were read before the association: "Educational Reform," by Mr. F. A. M., of Oldtown; "Grammar School Work," by Arthur B. Merrill, of Portland; "Elementary Science in the Public Schools," by Horatio O. Ladd, of the New Hampshire Normal School; "The Language," by Mr. D. A. Robinson, of Bangor; "The Teacher a Student," by Albert C. Perkins, of Phillips (Exeter) Academy; "Teaching Geography," by G. T. Fletcher of the Castine Normal School; "English Literature," by Prof. Chapman of Bowdoin College. Earnest discussion followed the presentation of these papers. The second day of the session papers were presented on the following topics: "Arithmetic," by Rev. Dr. Hill of Portland; "Metric System," by W. F. Bradbury of Cambridge High School, Mass.; and "Rhetorical Drill," by Mr. Keyes of Biddeford High School. The following officers for the ensuing year were elected: President, Albro E. Chase, Portland; vice president, H. L. Chapman, Bowdoin College; secretary, W. O. Fletcher, Rockland; executive committee, W. J. Corbitt of Augusta, C. Fish of Oldtown, Miss A. M. Tate of Lewiston. Committee on teachers and places: W. J. Corbitt of Augusta, State editor of N. E. Journal of Education, and N. A. Lane of Augusta. Several resolutions were adopted, among which was the following:—

Resolved, That we recommend to the next Legislature the enactment of a law providing for the establishment of city and town libraries throughout the State.

Mr. Herbert Tilden of Colby University is supplying the Baptist Church at Lamoine.

Rev. M. Yeoman, a new installed pastor of the Free Baptist Church in Farmington in a few days.

Rev. J. S. Cogswell has been elected pastor of the Congregational Church at West Auburn.

Rev. Orrin A. Smith of Richmond, Vt., has been called to the pastorate of the Baptist Church in Turner.

Rev. G. R. Reed has resigned the pastorate of the Baptist Church at Lisbon Falls, on account of ill health. He intends going to California to try the effects of a milder climate. The prayers of the Church and of its numerous friends in Maine will follow him.

The Free Baptist Society of North Anson has purchased a place of worship in Bunker's new building at an expense of \$2,500. They have a comfortable room 65 by 50 feet, furnished with settees and other conveniences.

There is a good religious interest in the Corliss Street Free Baptist Church, Bath. The Methodist Church at Beacon Street, Rev. Mr. Bean, pastor, and Wesley Church, Rev. Mr. Ladd, pastor, are enjoying prosperity.

Madrid is having a tobacco reform which has been long needed. The prisoners in the Augusta jail since May last have made 180 cases of boots, 200 pairs of slippers, and 1,200 pairs of heels.

Dr. T. F. Turner, an eminent physician of Leeds, died Wednesday, Dec. 27th, after a protracted and painful illness. His death is much lamented by all who knew him.

[See also on page 7.]

EAST MAINE.

Dexter.—Dec. 17, twenty-one persons were received into the Church from probation, and two by letter. Watch-night services were held New Year's eve, consisting of songs, prayers and exhortations, with great plainness and fervor. Four persons presented themselves before God and the Church for prayer.

Dec. 26, the citizens of this good village, led on by the brethren of the Church, assembled at our vestry, and left us the handsome sum of \$175 as a token of the love for, and sympathy with us in our late sickness and trouble. For this, as well as their constant care for us, we feel grateful indeed.

L. L. HANSCOM.

In one of the recent storms a vessel went ashore on the rocky shore near Swan's Island, and all on board were lost. Nothing is known of the vessel but her official number, which is 66,891, and tonnage, which is 111 45-100. She was entirely broken up and name gone when first seen. Three bodies have been found, but have nothing on them which reveal who they were, or where they belonged.

A pinky schooner, name unknown, was seen to capsize on the bar of Petit Menace Island, and drifted out to sea. Her sails were set at the time she went on the bar, but the distance from the shore was so great that no person could be seen on her deck. Undoubtedly the crew were all lost.

Prof. Foster, of Frederickton, N. B., lectured on temperance in Hancock hall, Ellsworth, Wednesday evening, Dec. 27, under the auspices of the Woman's Aid Society. He came with the reputation of a scholarly writer, a philosophical reasoner, and a very interesting speaker. He fully sustained the reputation which preceded him. With such champions in the temperance reform, a brighter day dawns for the province of New Brunswick.

Effort is put forth to induce Rev. L. P. Pendleton, recently a pastor in Philadelphia, to supply the pulpit of the Baptist Church in Blue Hill.

Five persons were admitted to full membership in the Methodist Church in Harrington village, Dec. 24th.

Twenty-six have lately been baptized, twenty-four received on probation, and two admitted to Church membership in the Castine charge; a large number of whom were converted at the North Castine camp-meeting.

Union religious meetings are in progress in Cherryfield, conducted by the Methodist and Baptist Churches, with increasing interest.

Calais is enjoying a temperance revival.

Christmas was duly observed in many of the Churches. Santa Claus must be omnipresent, or an old gentleman of very quick step. The children of smaller and larger growth are rejoicing in the results of his annual visit. Some of his gifts show him to possess a mine of fun, and others that he is an old jogger.

Brother Whitney, pastor of the Methodist Church in Eastport, East Maine Conference, is afflicted in the death of his wife. She died of congestion of the lungs, after an illness of ten days.

Rev. Herbert Tilden, of Colby University, Waterville, is spending his vacation in Lamoine, supplying the pulpit of the Baptist Church. Already the harvest time has come to the sower.

Rev. C. E. Harden, State missionary of the Baptist Church, and Rev. N. Hunt, are holding meetings in the Baptist Churches in Hancock county with gracious success. At East Trenton a good work is advancing. At West Trenton there have been a number of conversions, and others have risen for prayer.

The Piscataquis County Sunday-school Association met in convention in the Methodist church in Dover, Dec. 26-27. If these Sunday-school gatherings can devise some way to put sufficient life into two or three Sunday-school workers in very many sparsely settled communities, so that the Sunday-school work shall be pressed during the winter months, one great mission inherited from the fathers will be corrected, and the harvest of souls from the Sunday-schools into the Church will be largely increased. In many sparsely settled communities the Sunday-school never advances. May it not be thus in all such communities?

The sixty-third anniversary of the first parish Sunday-school of Bangor was held in the evening of Dec. 24th. The church was abundantly decorated with wreaths and crosses. The service opened with a voluntary from the organ, followed with singing by the school. Prof. Barbour offered a fervent prayer. The school united in responsive readings. From the report of the secretary, Mr. A. E. Gilman, it appeared that the total number of scholars for the past year is 136, and that the average attendance has been 100.

Several conversions have lately occurred in the Congregational Church at East Orono.

C. A. P.

RHODE ISLAND.

Success has crowned the efforts of the persevering brethren of the Taunus Street Church, Newport, and one more society may be added to the honored and happy ones that are out of debt. Mr. Townsend, not satisfied with giving a thousand dollars towards paying for their chapel, added the generous gift of a hundred dollars for the poor of the Church, when he ascertained the brethren had raised enough to cancel the debt. All honor to this noble man, and to this courageous, prosperous Church! Its history is remarkable. Perhaps no other society in the Conference has received so much voluntary help from people outside Methodism; among other things a parsonage from a Congregational lady.

Rev. S. O. Bouton, who has been in ill health for a few weeks past, has so far recovered as to resume his pulpit labors.

The Church at Westerly has lately realized two hundred dollars from a fair.

Rev. Dr. Patten has lately made a brief visit to Providence. Having served two of the Churches of this city as pastor, he is always a most welcome visitor.

Dr. Steele's suggestion that a member of the New England Conference, who feels drawn to the work of an evangelist, be provided with the means of support, meets with warm response from the hearts, if not the pockets, of his old associates and friends in the Providence Conference. No man could do better service in this direction.

[See also on page 7.]

NEW HAMPSHIRE.

Enfield.—Rev. G. C. Noyes writes:—"The meetings in the vicinity increase in interest. The snow is so deep that some of the people cannot come except with ox teams. Two weeks ago a young man drove his oxen nearly three miles to bring his mother and neighbors to the meeting. As might be expected, he rose for prayers that same night. The good Lord blesses all who help themselves."

Milton Mills.—We are holding union meetings, and God is blessing His people. Several have already come to Christ. Some have found Him, and many more are deeply convinced. It is none other than the work of God.

A. B. CARTER.

Gleanings.—The Dover M. E. Church cleared over \$225 on a course of five lectures this season.

A circular is out calling for a convention to open at Fisherville, Jan. 10th, for "the revival of piety in the Churches, and the spread of scriptural holiness throughout our work." The subjects announced for discussion, and the speakers, promise an occasion of interest and profit.

The Christmas gift of Rev. E. R. Wilkins to the Church at Claremont, of which he is pastor, which we mentioned last week, was formally and gratefully received, Dec. 23rd, at a social gathering, and a roll of greenbacks containing seventy-six dollars, was tendered Mr. Wilkins.

The two Churches at Plymouth have extended an invitation to the evangelist, Rev. Charles Fowler, to hold a series of meetings there, which he has accepted. The meetings commenced Sunday, Jan. 7.

Rev. W. F. Bacon, pastor of the Congregational Church at Lamoine, has tendered his resignation, to take effect immediately. Mr. Bacon has been pastor here five years, and is highly esteemed.

Deacon J. B. Flanders, of Concord, was the recipient of a handsome New Year's present from his Sunday-school class.

The Congregational Church of West Lebanon received \$1,500 from the will of the late Jacob S. Prescott.

The Methodists of Winchester cleared \$60 at a recent festival.

Miss Clara Cushman, daughter of the pastor of the Chestnut Street Church, Nashua, a very successful teacher, both in day and Sunday-schools, was surprised with New Year's visit from her Sunday-school class, who left a substantial token of their regard.

[See also on page 7.]

Whittaker's Almanac gives for the Protestant Episcopal Church, 69 Bishops, 2 Bishops elect, 3,171 priests and deacons, 268,534 communicants, 26,429 Sunday-school teachers, 245,297 Sunday-school scholars, \$6,539,927 of benevolent contributions.

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## THE SUNDAY SCHOOL.

First Quarter.

Sunday, January 21.

Lesson III. 1 Kings xvi, 23-24.

BY REV. W. E. HUNTINGTON.

OMRI AND AHAH.

After the disastrous and degenerating reign of Jeroboam, who occupied the throne of Israel for twenty-two years, followed, as kings of Israel, Nadab, two years; Baasha, twenty-four years; Elah, two years; Zimri, seven days; Omri, twelve years; and Ahab, twenty-two years. These successive reigns cover a period of fifty-seven years, from 975 B. C. to 918 B. C. Jeroboam broke the second commandment of the moral law, and its accompanying penalty for violation consequently fell upon the generations that followed him. "I will visit the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me." It is the terrible nature of sin to seek lower and lower depths of depravity. If a man, or a family, or a nation begins to fall from an eminent place, the natural course is, swifter and deeper plunges downward towards ruin. Like a rock that is broken from the ledge upon the crest of a mountain, and begins to roll down its steep side, gathering momentum at every leap it makes, so the higher the starting point of the transgressor, the deeper and swifter the lapse towards moral ruin. The power of example, the power of hereditary taint, the decay of moral vitality which javites moral disease, make it a fearfully sinful thing for parents to sin. If the generations are not growing better as they come and go in swift succession, they are just as surely growing vastly worse, as that the rock falls swifter at every foot of its plunge down the mountain side.

Omri—called to rule over Israel in the thirty-first year of the reign of Aza, king of Judah. He was evidently a man of strength, having given the name to the monarchy for a long, subsequent period. He had been "captain of the host," and was summoned by the people to depose the usurper, Zimri, and take the sceptre himself. A civil war followed immediately after his accession to power, conducted by two brothers, Libni and Joram, on one side, and Omri on the other; Omri conquering after a four years' struggle.

Six years reigned he in Tirzah—the first half of his reign. Tirzah was an ancient Canaanitish town pleasantly situated, and thus spoken of in Solomon's Song. Some have thought it to have been also called Shechem; others, that it was situated near the latter.

He bought the hill Samaria, etc. For about \$3,000, Omri purchased this site for his palace, and the seat of his government; for about two hundred years it continued to be Israel's capital. "It was as though Versailles had taken the place of Paris, or Windsor of London." In the centre of a circle of mountains that rose amphitheatrically against the horizon lay this oblong hill, a vast, luxurious court, in which its nobles rested securely.

It combined in a union not elsewhere found in Palestine, strength, beauty and fertility. It commanded a full view of the sea and the plain of Sharon on the one hand, and of the vale of Shechem on the other. The town sloped down from the summit of the hill; a broad wall with a terraced top ran around it. The inferior houses were built of white brick, the rafters of sycamore; the grander of hewn stone and cedar. It was the only great city of Palestine created by the sovereigns. All the others had been already consecrated by patriarchal tradition or previous possession (Stanley).

Omri wrought evil. He not only practiced the idolatrous customs that Jeroboam had instituted, but legalized this heathenism. He "did worse than all that were before him." The "statutes of Omri" were afterwards spoken of as a cause of the "desolation of Israel" (Mic. vi, 16). The first step in wickedness is to break away from the restraints of righteous law. After iniquity has grown rank and luxurious, it seeks to trench itself by law. The slave-holder under the fugitive slave law. The rum-seller is measurably satisfied with a license law, as a fence against prohibition. The powers of darkness seem to try to manipulate the law-power so as to shield human wickedness.

He walked in all the ways of Jeroboam, etc. He was allowed to follow a bad example; Jehovah seems to have been grieved away, and idols are Israel's gods.

To provoke the Lord God of Israel to anger with their vanities. Idolatry among the unenlightened heathen cannot be such a source of grief to the divine mind, as was this lapse into false worship by the Israelites, from a better faith. Backsliding is a flagrant crime against the goodness of God, as well as against the conscience that has once been enlightened.

The rest of the acts of Omri, etc. The chronicles to which reference is made here, are not extant. We only know that Omri was brave in his acts; but that he was also bad, destroys the nature of his heroism. No bad man can be a real hero. Mere physical bravery without moral integrity behind it, is little above the courage of the brute. Nothing else in a man's character can compensate for moral weakness.

Ahah his son reigned in his stead. Omri passed away and was buried in Samaria; but one of his own blood came into power. Some outward prosperity seemed to be inaugurated for the Israelitish power with this reign, which continued for twenty-two years.

And Ahah . . . did evil . . . above all, etc. Notice the increase of wicked-

ness with the successive sovereigns. Jehovah has let go of His people apparently. True worship has been lost out of their religion for nearly half a century. The lesser sins of Jeroboam have grown into stalwart upas-trees, that are overgrowing and poisoning the national life.

As if it had been a light thing, etc. His conscience was callous. He did not look upon the things which Jeroboam had done as sins at all. Idolatry was now a popular custom. Constant repetition of an unlawful act will make the actor morally insensible to his guilt at last. This is one of the most fearful consequences of sin, that it hardens and sears the most delicate faculties of the soul. What power can save a soul that is "past feeling?" This insensibility of conscience is one of the strongest arguments for the everlastingness of the condition of the unsaved.

He took to wife Jezebel. Ahab was an idolater, a polygamist, and married "a woman, in whom, with the reckless and licentious habits of an oriental queen, were united the fiercest and sternest qualities inherent in the old Semitic race. His marriage with this princess was one of those turning points in the history of families, where a new influence runs like poison through all its branches and transforms it into another being."

And went and served Baal and worshipped him. Ezebel, the father of Jezebel, was now the Syrian king who, according to Phoenician history, had come to the throne by the murder of his brother. He was also the high-priest of Ashteroth. Coming from such stock, and possessed of a strong, reckless nature, it is easy to see that Jezebel was to become, as Ahab's queen, a powerful, degenerating influence in the court of Israel. Baal was the name of the chief male divinity of the Phoenicians, whose worship was principally at Tyre. According to biblical description of the worship of this god, there was incense offered to him, also the sacrifice of bullocks, and even of children as in the worship of Moloch. Priests during the sacrifice danced about the altar, and when their prayers were not answered, cut themselves with knives until the blood flowed.

He reared up an altar for Baal in the house of Baal. Ahab had given himself up to the influence of an idolatrous woman. She was the ruling spirit. Idolatry was now upon the throne of Israel. The king built a temple and altar to this strange divinity. Jeroboam began by worshipping God through symbols. Ahab worships the images, and builds for them altars.

This sanctuary consecrated to Baal was of a size sufficient to contain all the worshippers of Baal that the northern kingdom could furnish. Four hundred and fifty prophets frequented it. In the centre was Baal, the sun-god; around him were the inferior divinities. In front of the temple, stood on a stone pillar the figure of Baal alone (Stanley).

Ahab made a grove. This may also be translated, instead of "grove," an image of Ashteroth or Astarte, the female divinity corresponding to Baal, in the Phoenician worship.

Ashteroth was the "queen of heaven," representing the moon. The rites of her worship were exceedingly impure. The sanctuary of Astarte was under the special patronage of Jezebel. Four hundred priests ministered at this unholy altar, and were supported at the queen's table.

In his days did Hiel . . . build Jericho. Joshua had pronounced a curse upon this city which fell into his hands after a seven days' siege. In the face of this curse, however, Hiel undertook to rebuild upon its ruins.

Curse be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his iniquity, and in his youngest son shall he set up the gates of it (Josh. vi, 26).

The unfortunate and reckless builder found a literal fulfillment of this threat. Abiram and Seab perished in this impious work. God's law and threatenings were all set aside by the backslidden nation. There was nothing for them now but the retributions which are sure to follow idolatry and disobedience.

## ZION'S HERALD QUESTIONS.

From the Notes.

Bible Lesson Series, January 21.

- 1 Who was Omri, and when did he begin to reign?
- 2 Describe the site of his new capital.
- 3 Why should Omri naturally do worse than his predecessors?
- 4 Who was Ahab, and when did he begin to reign?
- 5 Describe the chief divinities of the Zidonians.
- 6 What was the character of Jezebel?
- 7 What evidence is there of her powerful influence at court?
- 8 What lesson is taught by this history as to the nature of sin?

## CHRISTIAN INFLUENCE.

BY MRS. S. J. WHEELER.

No people were ever permitted to enjoy a more remarkable manifestation of this kind of influence, than the people of Chicago at this time. Mr. Moody's ministrations have been the divine means toward producing this most desirable end. His power over the masses is unbounded. He folds them in his sympathetic arms, and seems to have an antidote for every human ailment. Their sorrows become his. Their wants are present with him. He mourns over their failures. He stimulates them to right endeavor, while he earnestly persuades them to follow hard after the Master, in whose presence abiding peace can alone be found.

It is really wonderful, the amount of work he assumes and discharges. No grade of humanity is overlooked. At one time he confirms the wavering, and those just starting in a religious life. At another he appeals to the pariahs, entreating them to so live that the young souls God has committed to their keeping may be strengthened in habits of morality and religious excellence. Still another evening is devoted to the instruction of young men. And, as you look over the crowded audiences at the tabernacle, into the faces of thousands of this class who gladly gather for his forceful teachings, you cannot but believe that the Spirit of the Most High is present. Again, his call is to business men, that greater honesty and uprightness may characterize their several transactions in mercantile life. The temperate have been peculiarly benefited by the influence of his preaching. There is now held a meeting of one hundred and fifty reformed men, and this number is largely increasing. Each one of these men exerts a reclaiming influence upon others similarly afflicted, while they voluntarily assume a guardianship over each other.

It is very evident that one element of Mr. Moody's success is largely owing to his earnest, cordial manner. He is ready to proffer his help at all times. You can refuse it, but not in the least annoyed, he comes again and repeatedly urges upon you the unspeakable richness of God's love. His persuasions are overpowering; his entreaties irresistible. While he draws around him the avowedly Christian women of this city, and teaches them of Christ's love for humanity, with the other hand he is reaching down for their less favored sisters, who, clothed in sin and defilement, frequent the streets of this metropolis. Through his suggestion, systematic effort has been organized to reach these poor creatures, and Christian women are cordially co-operating in every effort for their reclamation.

The religious zeal and enthusiasm here is marvelous. Business men devote two hours out of the middle of the day to the noon prayer-meeting—a course of conduct never known before, where the greed for gain and the hurry of business life are always so imperative. All feel that such golden opportunities must not be unimproved. Charity and love for their brother are being peculiarly developed, and, while they seek to save their own souls, they do not forget to persuade and encourage others. Public benefactions are being established, and, prominent among them, is the inauguration of a Young Women's Christian Association. Up to this time Chicago has scrupulously provided for the necessities of young men, while the young women have been left to care for themselves.

The ladies of all the Churches are exceedingly interested in the project, and efficient means are being put forth for its rapid accomplishment. In the sweet religious influence which is so abundant here, all trifling social distinctions are apparently overlooked. They who have the leisure and ability to toil, and conceive these large-hearted benefits, cheerfully assume all responsibility. It is but natural to attribute these beneficial results, primarily, to the increased religious interest that now exists. God, in His divine wisdom, mercifully employs Mr. Moody as the human agency through which so much good is transmitted. His entire simplicity and unaffectedness of manner immediately divests your mind of any idea of arrogance or assumption of power on his part. It is the Lord's work; he is only the laborer. His meetings are conducted with peculiar impressiveness. Very affecting is the custom of silent prayer, when the ten thousand heads are bowed and a holy silence reigns supreme, followed by the earnest petition of Mr. Moody simply telling the human wants to the All Father. When the prayer is ended, the sweet songs of Mr. Sankey soothe the troubled heart, or pathetically arouse it to a mindfulness of its moral necessities. His "Ninety and Nine" is wonderful, stirring many a poor, warped life to its very depths.

The season of these meetings is rapidly drawing to a close. They will be followed by a series of daily revival services. It is then expected that each Church and pastor will advance the spiritual work so gloriously begun. In bidding Mr. Moody farewell many hearts will be grievously saddened. It is not always possible to separate the means of our blessedness from the blessing received. It is but human to cling to tangible forms, and many believe him to be their spiritual father. He will come to your city, rich with the heartfelt gratitude of an appreciative people. He will come marvelously imbued with the presence of the Master. He will come fully equipped with mantle, scrip and staff, for his labors, and may your hearts be as filled with plenteousness as ours have been.

## SERVANT NATIONAL HYMN.

The following is a translation of the National Hymn of Servia, which is now being sung throughout the country:—

O God, the Just, whose powerful hand  
Has never ceased to save our land  
From ruin and decay!  
Design still to be our help in need,  
Our Saviour and our stay;  
Stretch forth Thine arm and guide our bark  
Through troubled sea and tempest dark,  
To victory's peaceful bay.  
May all our hearts together blend  
In one great wish—in one great end—  
The native soil to free!  
May Servia's young and old unite  
To put an end to her long night  
Of wrong and misery!  
Then happier days will be in store,  
Then shall we see the bright aureole  
Of right and liberty.

## The Family.

LEAVES.

BY BEATRICE M. THAYNE.

Leaves, leaves, naught but leaves!  
And my weary spirit grieves  
That the years have sped away—  
God-given years, but gone for aye.  
Now returned to God. Oh years,  
What the harvest ye have borne!  
Now, with bitter, bitter tears,  
My past fruitlessness I mourn.

As ye gained your blest abode  
In the paradise of God,  
This, in lieu of golden sheaves,  
But a wreath of withered leaves  
Ye have laid at Jesus' feet!  
Not the fully ripened grain,  
E'en no blossoms fair and sweet;  
And my heart is full of pain.

Yet to-day is not the end;  
Some time still my God doth lend  
Heavenly Garden, in my heart  
Plant Thy seed—divine Thine art;  
Help me daily watch and guard;  
Do thou make it germ and shoot;  
Then, at last—my rich reward—  
I will bring to Thee the fruit.

## SEED SOWN BY THE WAY.

BY MRS. ANNIE A. PRESTON.

"I would not ride from here to Northfield Street to go to 'meeting,' if Moody and Sankey and all their kin of co-workers were congregated there to overwhelm the multitude with their preaching, prayers and songs," said young Mrs. Davenport, who was spending a Sunday at her grandfather's farm on the pleasant hill-side, within easy driving distance of the home of the great evangelist, as one of her cousins called and invited her to ride in his carriage to one of the Moody meetings held that summer.

"You are all free to go," she continued, "and I will keep house and have tea ready for you on your return." And so they all went, from grandpa and grandma to five-year-old Lizzie who could sing sweetly, "I am so glad that Jesus loves me," with the rest of the household.

The family came back all enthusiastic over Mr. Moody's sermon and Mr. Sankey's singing; and especially was mentioned, "Jesus of Nazareth passeth by."

"There was never anything like it," said John.

"And ever so many rose for prayers," said Mary.

"And the Spirit was at work, and great good was done," said grandpa and grandma.

"I shall go home to-morrow," spoke up Mrs. Davenport, with some asperity, half in fun and half in earnest. "I am completely disgusted, and shall be fairly driven away by this Moody and Sankey fever. Monday is the day George carries his vegetables to the village, and a ride to the railway station in a market wagon will be preferable to staying here, and hearing how the Lord has left the rest of the universe, and established Himself in Northfield Street for the season, because Moody is there—for that is what his and your talk amount to. I don't want to hear any more about the Creator of all things following around after Moody and Sankey. I think the Lord is in the trees, and in the flowers, and in the buds, and with all men wherever they are; and I don't believe in this being 'converted.'"

"What do you make of the account of St. Paul's conversion in the New Testament?" asked grandpa.

"Oh, I believe, as my minister says, and as all we liberal Christians believe, that if there was ever any Saul of Tarsus, he had a sun-stroke, and was delirious in consequence; and his mind being wrought up on the matter of exterminating the little sect at Damascus, he thought he had a vision."

"I have been converted," said grandpa, with a pleasant smile, "and, after you have been, granddaughter, you will look upon these things differently." The young lady laughed carelessly, and ran away to her room to avoid the family prayers, as she saw her grandfather put on his spectacles and reach for the Bible.

The next morning Mrs. Davenport started for home, declaring to the last, in her laughing way, that she was driven out of town by Moody and Sankey. While she was sitting in the car, at the South Vernon station, which was in waiting to be annexed to the Northern train when it should arrive at that point, two gentlemen entered, and presently fell to talking about the revival work which was going on in the vicinity.

"It isn't alone those who come to the meetings who are converted," said one of the men, who was thick set, square shouldered and heavily bearded, and who had "a look of determination about him as if he might carry all things before him." Mrs. Davenport said to herself, "But," he went on, "the people are all aroused; the crust of indifference, that obtained about here, is broken; and the good seed that is constantly falling by the wayside, takes root, and is springing up in unexpected places."

"For instance: Mr. Sankey's hymn, 'Jesus of Nazareth passeth by,' as he sang it from the church steps the other night to the multitude that could not get within, went out into all the country round about, borne on the still evening air, surprising people in their houses along the 'street,' and ringing out so as to be distinctly heard across the river, more than a mile away. It came upon the people as if it were a voice from heaven. I dare not undertake to tell how many conversions may be traced back to the singing of that hymn."

"Good morning, Mr. Moody," said

a lady who had just then come in; and Mrs. Davenport knew that she had listened to a little sermon from the evangelist, whether she would or not.

"I wish I could hear that wonderful hymn sung, just once," she thought, and the monotonous clatter of the car wheels seemed to arrange itself to the metre of the refrain, "Jesus of Nazareth passeth by."

When she reached Northampton, which was the point where she was to leave the car, she ran into a book-store and bought a copy of the Gospel Hymns, and read the beautiful words of that hymn over and over again by herself, and then read them aloud to her husband as they were driving along in their carriage to their home, far out into the Hadley meadows.

Arriving at her home she could not wait to remove her wraps before she sat down to her piano, just to see whether she could play the tune which accompanied the strangely fascinating words. Before tea-time the whole household were singing them, and before the end of the week, "Jesus of Nazareth passeth by," had won two more souls to Christ; and they were the two heads of that household.

The next Saturday afternoon Mr. and Mrs. Davenport repaired to the old farm-house in southern Vermont to gladden the hearts of grandpa and grandma Bradbury with the glorious news. On the following Sunday they gladly joined the throng that was on its way to Northfield to attend one of those once detested "Moody meetings."

## CASSIE'S TROUBLE.

BY REV. W. W. MARSH.

[Continued.]

A little way on, and Cassie saw that the spring of her old "nest" was fed from a stream which welled over the rim of a lake, which lay before her like a mirror, in its frame of green. They gathered on its shore, and the white sand yielded like a carpet to their feet, and the ripples rolled like pearls along its level to where they stood. Before them, a tiny fleet was rocking on the swell, its sails full spread, like a flock of sea-gulls along the shore. And, as she looked and wondered, she noticed what she did not see before—an island, lifting itself like a bower in the midst of the lake. The clear water lapped up to its grassy edge; rich masses of green rolled down to its beach; here and there, through the trees, gleamed white walls and marble domes.

As if they read her wonder in her face, the group about her smiled and sang again:—

Where away? O, where away,  
Shall our glad feet sail to-day?  
To the palace of our queen,  
With its shady groves and green,  
We will bear there, if thou wilt,  
Ere the day's new wine is spilt;  
They are waiting there for thee,  
And all fairy-land lies free.

And, while they sang, as if moved by their thought, the fleet swung up to the shore till every keel was resting on the sand. So light, so frail, they seemed; yet, as Cassie stepped carefully in, she felt no motion but the tide; she was borne lightly up; and, as gently as if she had swung up to shore, it now glided away, and, unsteered, was borne toward the island bower. The sails seemed full without a wind, and a long, shining wake lay behind them as they passed. Leaning over the side, she looked and listened, as the prow flung off the spray before it. It was gems and rainbows to her eye; and to her ear, each drop tinkled as it fell, like low harps far away. Deep down, she could see every pebble on the sand, and, whether it was that they trembled and shook in the dancing of the waves, or that they were rarer than the pebbles she had known, they flashed as if each one was a gem.

But as they neared the shore, she was all eye and ear, for what was waiting there? That which was lovely afar was lovelier still as it came near. Through the clustering trees she saw long breaks of soft, green turf, with flecks of color, where the red lilies and columbines swung. And glimpses of dim, cool walks, and fountains in the sun; glints of white domes and airy arches opened as they drew near. Fairy forms were glancing through these glades and waiting on the shore; for stir and life were everywhere. Almost before she knew, their boats were stranded on the beach, and she was standing in the realm of the Queen of the Fairies. She had not time to notice how new and strange was all she saw, for she found herself led at once into the presence of one whom she knew must be the queen. She heard the songs of welcome, and the ringing of silver bells everywhere, as in a dream, but she had eyes only for her.

So small, and yet so queenly! So slight and yet with such a power to command! Her brown hair fell away from her white forehead in ripples of sunshine; her eyes were as blue as the bells where she stood; the sea shells' delicate pink was on her cheek, and her ripe mouth was perfect. All about her, her robes floated as if they were air, only clasped with a girdle of green at the waist, and caught with a single pearl. Flowers were in her hair, and a single water lily in her hand.

All was so simple, yet in such perfect taste. And one thing Cassie noticed at once—the half-sad, quiet grace which was so marked in her, and which was so unlike her idea of fairy life. Not a trace of rollicking mirth was hers, and, as she looked into her blue eyes, she felt a sadness which she could not see; even as she smiled, she saw a lurking weariness in the curve of her sensitive mouth. But all this was taken in at a glance; there was no time for question-

ing, for, with a frank, sweet smile, she held out her hand:—

"Welcome, Cassie, we have waited for you," she said; and Cassie was walking, hand in hand, with the queen, up the grassy slope, through the gateway, into the palace.

We cannot tell you of all the wonders which she met here; that were too long a story, even had we the power to do it. But, if you could crowd together all the rare, sweet things you ever saw, all that you ever read of, and all that you ever imagined, and blend them in the most tasteful forms, you could not build a thing so splendid as this palace.

"Let us rest, and talk awhile," she said; and, seating Cassie upon a mossy cushion, by a fountain's edge, she lightly threw herself at her feet.

They were in the palace, yet nothing seemed to have been shaped by art. The fountain before them fell upon a bed of moss and pebbles; the arches about them sprang from slender tree-trunks; the dome above them had the greenness and the stir of leaves; and the couches in the halls had the smell of the woodlands in their greenness. The smell of flowers and the rustle of leaves came from the courts outside, and all was as fresh as a May morning.

At a word from the queen, they brought refreshments—dainty glasses of dew, with honey of the wild flowers, and fruits from the wood; and as they sipped, the queen began:—

"You wonder that we waited for you, and that you can understand me as I talk. I will tell you all. You have already learned that your 'nest' by the spring is our gateway to your world. We have often watched you there; have often seen that you were troubled. But it is only now and then that we can speak, or appear to you children of earth, in the day time, and you are never there by moonlight. To-day is one of those perfect days, in your world, in which we can come to you. I read your thoughts as you lay thinking by the spring, for that is my magic mirror. And there are some things, too, that I would learn of you; so you are here, Cassie, do you wish to join us fairies, do you think?"

"Indeed, I do," and the warm blood leaped to her face, in her earnestness.

"Very well," said the queen; "but you must have a brief trial first, for the decision once made, I cannot change it, however much you may desire it. A few hours only remain before midnight. If you pass beyond that, no change can be made for a year. But in that time, if you yield yourself to me, I can put away the knowledge of days. Will you trust me?"

Cassie did not hesitate. Looking into those clear eyes, she felt that she might trust her fully.

"I will, my lady," she said. A wave of the hand, and two came near, beckoning Cassie to follow them. She rose and followed. Passing along a winding way, through many a bower and hall, they entered a low doorway, and were in the twilight of a dainty chamber. Disrobing her, they lavied her in perfumed waters; then laid her in a couch, as soft as mist, yet warm as down. And Cassie felt a change was being wrought in her; a languid delight; a drowsy joy; so sweet, that she neither knew nor cared what it might be. They fanned her with slow, drowsy beats, and she felt the air was full of strange sights and sounds. These grew faint, and fainter still, and she was folded close in the sweetest of slumbers.

She awoke at a touch, and the early morning was shining into her chamber. She started up, remembering what the queen had said of the midnight, and a pang of pain and fear shot through her.

"The queen invites you to a pleasure trip to-day," they said. The queen greeted her with a smile, and, after their simple meal, Cassie found herself ready for the day. And that was a day of rare delight! Such experiences are only to be known in fairy-land.

Lightly as a thistle's down they drove whither they would; dipping into the deepest secrets of the shadiest dell, or sailing down from the dizzyest cliff. Now they poised on a honeysuckle to rest; now were dashing through a waterfall's mist; now were chasing a honey bee to his cell, or peering into the ground-mole's lair; now, in the cool of the long brakes' aisles; and now under the dark fir boughs. They were everywhere and nowhere in particular. Now, they were dashing after the squirrels in the pine trees; and now, counting the eggs in the ground-sparrow's nest. It was a mad, merry day. There was such fun to a roughish girl, in floating free as air, without a fear, or a worry, or a thought of being tired.

As the sun was low, they gathered home to the palace, as the birds fly home at night. And, as the moon came up, so broad and bright, they were called to the palace court, for a moonlight dance. If the palace grounds were beautiful by day, they were simply bewitching by night. So pure, so bright they seemed, that Cassie wondered if heaven could be so sweet. And then she found herself wondering that she thought of heaven at all, it seemed so far away now.

Years must have passed since she left home. Home! Oh, what were they doing there? And what were they thinking of her? And a twinge of homesickness came over the little heart.

The palace grounds seemed too cramped for their whirl, and so they rose like leaves on the wind, to seek a larger place. Away, away they flew; how fast, how far, or whither, she could not tell, or whether the ring where they paused was of earth, or of fairy-land. Soft as velvet was the grass, and the pines which circled it were so tall that they saw only the tops, far and dark,

above them. Through their tall stems the moonlight fell upon the sward, as through a temple's columns. The dance began; and Cassie! Such wild frolics, such swift dashes, and yet such measured movement, Cassie had never dreamed. Still, there were pauses in which she saw that look of weariness on many a face, and the queen moved everywhere, as one who was not well at ease.

Hours passed; the glee toned down; the dance grew less excited, and, at length, at the nod of the queen, was broken up. Home they flew, slower than at their coming, and Cassie was laid to rest in the wonder-chamber again.

Morning broke again, and yesterday was lived over, with slight changes. So, day after day passed, and a week of days was gone. And, by this time, this sort of life began to pall upon Cassie. It no longer seemed the "nicest thing in the world." She saw more and more clearly that weariness upon the faces about her. But, as yet, she asked no questions.

[To be concluded.]

## CHURCH MUSIC.

Soft, through the rich illumined pines,  
All down the aisle the sunlight rales,  
And sets in red and purple stains.

And 'mid this glory from the skies  
We hear organ-voice arise,  
Its wings the waking spirit tries;

It flutters, but it cannot soar;  
Oh, heavenly music, let us pour  
Our woes, our joys, in these once more!

All wilt thou take. Thou mak'st no choice.  
Hearts that complain, hearts that rejoice,  
Find thee their all-revealing voice.

And, all the soul's unuttered things  
Thou hearest on thy mighty wings  
Up, up, until the arches roof flags;

Now soft—as when, for Israel's king,  
Young David swept his sweet harp-string;  
Now loud—as angels antheing.

Oh, tell what myriad hearts are bent!  
Oh, tell what myriad heads repeat!  
He will look down; He will relate.

It dies! The last low strain departs;  
With deep "Amen" the warm tear starts.  
The peace of Eden fills our hearts.

—Good Words.

## TO YOUNG BRIDES.

The following from Harper's is very near the truth:—

"The pastor of a Church in one of our large cities said to me not long ago: 'I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk. Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So pure, sweet women, kept from the touch of evil through the years of their girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who, in base associations, have learned to undervalue all that belongs to them, and then find no time for repentance in the sad after years. There is but one way out of this that I can see, and that is for you—the young women of the country—to require in association and marriage, purity for purity, sobriety for sobriety, and honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as its young women, and if the loss of your society and love be the price they are forced to pay for vice, they will not pay it. Admit with sadness that not all our young women are capable of this high standard for themselves or others, but I believe there are enough earnest, thoughtful girls in the society of our country to work wonders if faithfully aroused. Dear girls, will you help us in the name of Christ? Will you, first of all, be true to yourselves and God; so pure in your inner and outer life that you shall have a right to ask that the young men with whom you associate, and especially those you marry, shall be the same? The awful gulf of dishonor is close beside your feet, and in it fathers, brothers, lovers and sons are going down. Will you not help us in our great work?"

Daily trials, little troubles,  
In our lives must bear a part;  
Struggle through them strongly, bravely,  
With a steadfast, hopeful heart.  
Blessed voice



## NOTES FROM THE CHURCHES.

Continued from 5th page.

## MASSACHUSETTS.

**Lynn.**—Lynn, though suffering severely from the continued financial depression, has been and is now enjoying considerable spiritual prosperity. Dr. Stuebel recently closed a six weeks' series of meetings, with encouraging results. The Church was greatly benefited, and forty or more professed conversions. He was most efficiently aided by Mrs. Clark, the "singing evangelist." Brother Rogers, of Boston Street Church, has also held daily meetings for several weeks, assisted by Mrs. Clark, resulting in about twenty conversions. At Maple Street Church, Brother Beckman's, a good work of grace has been in progress for some weeks. Several young men and women have entered into fellowship with Christ, and backsliders have been reclaimed. The praying band of the theological seminary, Boston University, assisted. Last week a fair was held by this society with the most gratifying results. With no guess cakes, fish ponds, grab bags, etc., even without voting, the little sum of \$800 was cleared.

Brother Eaton, of the South Street Church, has also held a series of meetings, assisted by Miss Shaw of the university, and Mrs. Richardson, with good results. Brother Sanderson, of Trinity, is as busy and as successful as ever. If the itinerant wheel should turn him out of Lynn in the spring he will be missed almost as much as General Grant out of Washington. Brother Hills, of Common Street Church, is enjoying his charge, and it him. He commences a series of special meetings this week.

**East Gloucester.**—The East Gloucester reform club, having noticed in the papers that one prohibitory vote only was cast, in the town of Hull, at the late election, took means to ascertain who was the voter, that dared to stand alone to cast his ballot for the temperance reform. They found that it was the minister of the place, Rev. S. Beeble, late of the New Hampshire Conference; and, as a token of approval, they sent him a complimentary letter, and a very handsome cane, on which he may lean for support, whenever, in future elections, he may cast a free man's ballot for the temperance cause.

**Manassas.**—The dedication services of Emanuel M. E. Church were held on Wednesday, December 29th (as stated in our last paper by our Rhode Island correspondent). The people are very much rejoiced at the successful completion of their enterprise, and the thanks of the society are tendered to all those who have so freely helped them. While most of the subscriptions are from members of our own Church and congregation, the following from those not of our Church are gratefully acknowledged: Gardner Chilson kindly gave \$200, and J. W. Rogers \$100; the Catholic population of the town, also helped according to their ability. The church building is in the Gothic style of architecture, 40x60 feet in dimensions, with a spire on the west corner, 100 feet high. The inside is finished in oil and shell, and has two double tiers of pews in regular form. The pulpit and altar furniture are of solid black walnut, upholstered in plush. The pews are of white wood, with black walnut trimmings. The windows are of stained glass, of neat pattern and delicate tints; and, altogether, the church is a model of neatness, and reflects great credit upon all concerned in its erection.

J. O.

**Maine.**—The people of this place are enjoying an able course of lectures. Rev. G. W. Bicknell, of Portland, gave the opening one on enthusiasm, and was followed by Rev. Dr. McCabe who depicted the Bright Side in Libby prison. The "Battle of Gettysburg" by General Chamberlain, ex-governor of Maine and now president of Bowdoin College, was the next in the course, and was listened to by a large and appreciative audience who had gathered both to hear and greet one of Maine's bravest generals and one of her most honored citizens. Rev. Mr. Ladd of Bath, and Rev. C. P. Philbrook of Manchester, N. H., will also lecture.

Let me here say to our own obligations to Rev. W. J. Murphy, pastor of the M. E. Church, for originating and carrying out these lectures. Mr. M. is a very popular preacher, highly esteemed both by his own and also the people of sister denominations. We were pleased to see him remembered on Thanksgiving day with the present of a fine sword. The pastor, Rev. Dr. Stuebel, of the Congregational society felt to express their kindly wishes for him with the present of a nice student's dressing gown on Christmas eve, which was doubtless gratefully received.

Dec. 30, 1876.

## NEW HAMPSHIRE.

**Tilton.**—By arrangement with most of the presidents of Methodist seminaries in New England, we exchange lectures, and thereby secure with them and some other speakers, a very select course, at small expense, for the students and citizens here.

The first lecture, by Rev. J. Benson Hamilton, on "Everyday Heroism," was a fine entertainment, popular, practical and satisfying to all. The second, by Rev. Dr. Stuebel, D. D., on "Ideas," was instructive, masterly and thoroughly enjoyed. These lectures were quite equal to those delivered by imported talent, which would cost from a hundred to two hundred dollars.

The winter term in the seminary has nearly 150 students. The pastor, Rev. J. Adams, is the right man in culture and ability for a charge where students attend.

J. B. ROBINSON.

## RHODE ISLAND.

**Little Compton.**—Your excellent correspondent of this State has referred to my sickness several times with kindly sympathy. During ten long, weary weeks I have been confined to the house by typhoid fever. But God, in His infinite mercy, has seen fit to raise me up again, and bless me with a little strength, which, I trust, is a pledge of full restoration to health in the near future. Last Sabbath, assisted by one of my brethren, I conducted the services and preached a short sermon.

My brethren in the ministry have been very thoughtful and kind in supplying my pulpit. Rev. W. V. Morrison, Presiding Elder, did me much good. "The Lord reward him according to his works."

I desire here to acknowledge the liberality of my people in the generous donations with which we have recently been favored. Our table has been beautifully laden with the good things of this life, while our purse positively refused to bear the burden of silver offered for its reception. May God bless this people!

Rev. Mrs. H. D. Walker has been with us, doing the work of an evangelist. Under her labors several young persons were happily converted, and the Church was blessed and quickened.

During this time we have also suffered loss. Brother Joseph Sisson, known widely to the ministry of our Zion, has gone hence. His health had been failing nearly two years, to such an extent as to detain

him from the means of grace, most of the time. His last illness was brief and painful, yet he testified in the midst of it all that the God in whom he trusted sustained him, and that to the last. He was one of our oldest members, and often had his house the comfortable temporary home for many of our preachers. His widow, daughter of the late Rev. Daniel Webb, of precious memory, has the prayers and sympathy of her numerous friends in these days of her affliction.

Dec. 20, 1876.

W. J. SMITH.

## The Farm and Garden.

## HINTS ABOUT WORK.

(Cited from the American Agriculturist.)

**Flower Garden and Lawn.**—The principal thing to be done is to prevent injury to the trees and shrubs. Some thoughtless people, when snow falls, will drive any vehicle across the grounds, often to the injury of choice shrubs. Have the drive-way, if need be, defined by stakes and stretch a fence-wire to keep off such persons. Evergreens are often loaded with snow, which should be shaken off before it becomes hard and icy; if the lower branches are covered in a deep snow, this should be shoveled away, to prevent breaking the limbs, as the snow settles after it has frozen to them.

**Preparatory and other work.**—Keep the manure pile increasing. Overhaul and repair hot-bed sashes or make new ones. Make a supply of straw mats for early spring use. See that the leaves or litter are not blown away from spinach or other covered crops. Roots and celery in trenches will need more covering as the cold increases. Repair implements, and make markers and all other conveniences likely to be needed. Overhaul the seeds on hand, and throw away all doubtful ones.

**Labels.**—Renew all that are defaced, but do not depend upon them; they are convenient, but a permanent record or plan should always be made.

**Care of Young Orchards.**—Keep out all stray animals by strong fences and closed gates. Tramp the snow hard around the trees, to prevent the mice from working. Sprinkle blood on the trunks to keep off rabbits. Trap or shoot rabbits. Where there are but a few trees, they may be protected from mice and rabbits by putting heavy roofing paper, or a shield of lath or corn-stalks, or old roofing tin, around the base of the trunks.

**Stables and Sheds** should be kept dry and clean where frost is not severe, and where it is, the droppings should be removed daily, lest they be frozen into a mass and become difficult to handle. If dry sand or sawdust be scattered over a clean stall or shed, beneath the bedding, frozen manure can be taken up without trouble. It is preferable to have the stables so tight and warm that the manure will not freeze in them during the night. An animal cannot rest easily upon a bed of frozen dung, nor in a mass of filth. A cold stable may be much improved by lining it with rough boards, and filling the space between the two boardings with rough litter, buckwheat-straw, or leaves.

**Greenhouse and Window Plants.**—The treatment of plants in windows is not essentially different from that for those in greenhouses, but in the latter case the conditions being more under control, the matter is much easier. Bring bulbs and other plants that have been in potted for forcing, into the greenhouse, or dwelling room; starting a few at a time for a succession of bloom. Water only on the plants need it; more plants are killed by keeping the soil soaked and soggy, than by the other extreme. Give air on mild days, but avoid cold drafts. On very cold nights remove house-plants back from the window, and cover with a sheet or newspapers. Cover the plants when the room is swept; occasionally wash smooth leaves with warm water applied by a sponge; shower the plants with rough or downy leaves. Insects are not difficult to keep down, if taken as soon as they appear. Smoke in the greenhouse, and tobacco water for window plants, kills lice or "green fly." Frequent showering and washing removes the red spider; mealy bugs can be picked off with a pointed stick, and scale removed by the use of a brush and warm soap suds. Sow seed of sweet alyssum, mignonette, and other annuals for blooming later.

## DOMESTIC RECIPES.

[Selected.]

**Breakfast Cakes.**—One pint of sweet milk; two tablespoonsful of butter; one heaping teaspoonful of baking powder, worked thoroughly through flour enough to make a batter not very stiff. Bake in gem pans in a quick oven.

**Sauce for Pudding.**—One half cup of butter, one half cup of sugar; beat these together with one heaping tablespoonful of flour. Pour into it (a little at a time, stirring all the while) one pint of boiling water, and let it simmer on the stove a few minutes. Add one teaspoonful of lemon extract, and the juice of one lemon or teaspoonful of lemon sugar.

**Shorts Pudding.**—Take four eggs well beaten, a pint of milk, and make a thin batter with the shorts. When boiling corned beef, dip in your pudding-bag and fill with the above. Have plenty of room in the kettle with the beef, and be sure the water is boiling; put in the pudding and let it boil two hours without letting it stop. Eat with sweetened cream or any other pudding sauce.

**To Cook Dried Beef.**—When it is very dry and hard boil it in water two or three hours, or until it is perfectly

tender, then chop it up into small bits and make hash of it, seasoning it very highly with red and black pepper, onions, etc. **ANOTHER WAY.**—Cut the beef in thin slices, place it in the spider and pour hot water on it, thicken with a little flour and water, stirred smoothly, season with butter, salt and pepper, boil about five minutes, and while boiling break in one or two eggs and stir all together. Halve and butter some warm biscuit, place in a deep dish and pour the mixture upon them.

**Mince-meat Fritters.**—With half a pound of mince-meat mix two ounces of fine bread crumbs (or a tablespoonful of flour), two eggs well beaten, and the strained juice of half a lemon. Mix these well, and drop the fritters with a deserts- spoon into plenty of pure lard; fry them from seven to eight minutes, drain them in a napkin, and send them to the table. They should be quite small.

**Apple Puffs.**—Make a light, tender crust, as for finest pastry. Prepare fine flavored apples, stew soft, sweeten, season and strain. Roll out two large sheets of pastry on separate boards. Put on a spoonful of apple in little spots all over one sheet; spread over this the other sheet, which should be a trifle larger than the under one; then cut with a biscuit cutter wherever there is a bunch of sauce—only cut them large enough to have a good rim. If too much sauce is put on, it will stew over and make the puffs lumpy. Press down the edges with some pretty stamp, or with a fork, if that is most convenient, to keep the juice in.

If the pastry is light and tender these are very nice.

## SCIENTIFIC AND INDUSTRIAL.

There are about 70,000 bee-keepers in the United States, and these send to market about 15,000,000 lbs. of honey and wax yearly, representing in value \$3,676,763 for the former, and \$189,388 for the latter.

The formation of nickel-ore found near Lancaster, Penn., is said to be the purest and heaviest ever discovered in any part of the world. The ore is so hard that it can only be mined by blasting.

An English journal says that there are no fewer than 1,756 patents for railway-car couplers, and yet directors are not satisfied with anything that has been laid before them.

A patent has been taken out in England for brown paper blankets as bed coverings. They compensate for their lightness by their density, and add materially to their warmth. They are perforated at distances of about four inches, in order to promote ventilation, and the small sizes, 48 by 31 inches, sell at about nine cents each. Several contracts have been made for hospitals and schools.

Messrs. Dent & Co., of London, the makers of the famous clock on the Houses of Parliament, have just finished another monster time-keeper for the Crystal Palace at Sydenham. It is almost a counterpart of the great Westminster clock, with the exception of the striking and chiming apparatus, and the dial is the largest ever yet constructed, being 40 feet in diameter, or nearly 1,300 square ft. in area. The diameter of the Westminster dial is only 23 feet. The hands, with their counterpoises, weigh nearly a quarter of a ton; the minute hand measures 19 ft. in length, and moves half an inch at every beat of the pendulum. The distance traveled by the point of the minute-hand is nearly four miles a week. During seventeen days of observation, the variation was eight seconds only.

## Obituaries.

Died, at his residence in Welchville, Oct. 3, 1876, Mr. Geo. W. King, father of Rev. Cyrus King, formerly of the Maine Conference.

Brother King was born in Falmouth, Feb. 14, 1803. He was converted at the age of twenty-one years, while engaged in teaching in his native town. He joined the Christian St. M. E. Church in Portland in 1826, where he remained an active and honored member till the autumn of 1836, when he removed with his family to Bloomfield (now Skowhegan), where, for many years, he was one of the most prominent official members of the Church, always foremost in every good work, sustaining with liberal hand all Church enterprises. He removed to Oxford in 1852, then to Portland in 1854, returning to Oxford in 1861, where he remained till his death. Though always actively engaged in business, with large interests at stake, he never forgot his obligations to his Church, whose steward he felt he was. His long, consistent life, and unwavering fidelity to the Church of his choice, have left a precious memory to a large circle of relatives. His loss, as a husband, father, friend and citizen, as well as to the Church, will be seriously felt and long deplored.

G. R. WILKINS.

SARAH P. DEWOLF, wife of Rev. Daniel Dewolf, of Halifax, Vt., fell asleep in Jesus, Nov. 8, very suddenly, aged 60 years.

She was all ready to go, having been converted more than forty years ago at a camp-meeting. She joined the M. E. Church soon after, of which she has ever been a worthy member. She was an earnest Christian woman, deeply mourned as a faithful wife and mother, and endeared to the hearts of very many who knew her. God's Word was indeed "a lamp unto her feet, and a light unto her path," as the well-worn copy of it, which was her constant companion, will testify. Surely none could know her without feeling, in the midst of the sorrow of the earthly parting, that she had exchanged the prayer and cross of earth for the crown and song of heaven. May the affliction work out for each bereaved one "a far more exceeding and eternal weight of glory!"

W. H. A.

Died, in D. 7, near East Sullivan, Aug. 6, 1876, ISAAC BUNKER, aged 76 years and 9 months.

On that holy Sabbath, after ten days' sufferings, his happy spirit took its upward flight to dwell with his Saviour whom he delighted to serve for thirty-seven years.

East Sullivan, Me.

Mrs. CORNELIA P. CLARK died in East Windsor, Sept. 3, 1876. Nearly her last words were a fervent prayer for herself and loved ones whom she was leaving. We cannot doubt that she has gone to abide with her Lord. For a number of weeks just previous to her death one had but to tarry a little time in her room to realize the sweetness of God's wondrous grace, and the preciousness of Jesus' presence. The gloom of the grave and the dread of being numbered with the dead did not then appear; for, lo! her life was "hid with Christ in God."

Sister Clark was forty-five years of age, and a member of the M. E. Church in Windsorville, Conn.

OTIS E. THAYER.

PAMELIA HEALD died in Norridgewock, Me., Sept. 2, 1876, aged 82 years and 8 months.

Sister H. had long been a member of the M. E. Church and a consistent Christian. Next to Christ, she loved the Church of her choice. For many years she has been a careful reader of the HERALD, which has ever afforded her comfort. Children mourn the loss of a mother, the Church a worthy member, but all feel that she has gained her eternal home.

C. W. A.

WILLIAM C. THURSTON, the oldest member of the First M. E. Church, Newport, R. I., as well as the oldest citizen of the city, died Nov. 2, 1876, in the 92d year of his age.

Converted to God in middle life, Father Thurston united with the M. E. Church, of which he remained a consistent member till his death. He held various positions of trust and usefulness in the Church and in the city, and was respected and loved by all.

He was emphatically a good man. He held himself in readiness for his Master's call, and was not, for God took him.

LUCY J. HILL died in Biddeford, Me., Nov. 10, 1876, aged 28 years and 11 months.

Sister H. was confined to her house nearly sixteen years. Some three years ago she gave her heart to God, and since that time, became perfectly reconciled to suffer the will of the Lord. She would often say that she wished to depart and be with Christ, which is far better. She died in the triumph of faith. "Blessed are the dead that die in the Lord."

A. TURNER.

Goodwin's Mills, Me.

ABRIE T. PATCHIN passed to her eternal rest, in Castine, Me., Dec. 4, aged 48 years and 9 months.

About one year since Sister P. was greatly quickened in her religious experience, and soon after was baptized and received upon probation. Although her faith was severely tried by the fatal disease which baffled the physician's skill, she remained faithful unto death. Her presence in our Sabbath-school, to which, for years, she sustained the relation of teacher. A large family circle feel her loss more keenly still, but sorrow is tempered by the assurance that for her to die was gain.

JOHN RANDALL died in Epworth, Iowa, of jaundice, Dec. 1, 1876, in the 70th year of his age.

Since leaving the East Maine Conference, in 1866, he has been officially related to the Church here, growing more devoted to her interests, and more abundant in the labors and enjoyments of faith and love. "Mark the perfect man, and behold the upright; for the end of that man is peace." Epworth, Iowa.

F.

MARY A. HARMON, of Alfred, Me., departed this life for the life of heaven, Dec. 15, 1876.

Sister H. was sixty-six years of age; was married at her home, at her birth, in Buxton. During all these years her Christian life had a saving influence on others. On the night of her death she retired in her usual health, but in the morning was not, for God had taken her. "Blessed are the dead which die in the Lord."

J. HAWKS.

IRENE HARVEY, wife of Geo. Harvey, died in Wilmington, Vt., Dec. 12, 1876, aged 38 years.

During a revival season, less than one year ago, Sister H. sought and found the Saviour; but, like early fruit, she has been so soon gathered for the garner of heaven. She had been several years a member of the Church, and ever gave clear evidence of a genuine work of grace in her heart. Her health soon began to decline. Her sickness was protracted, and times when she was severely tried. Yet God's grace sustained her in it all, and enabled her to so triumph that from her sick room there came convincing and continued testimony of the power of Christ to save. As her end drew near, she committed her husband and four children to the hands of God, and after exhorting her friends to meet her in heaven, she quietly fell asleep in Jesus.

GEO. F. BUCKLEY.

WILLIAM RAY died in Wilmington, Vt., Dec. 22, 1876, aged 67 years.

Brother Ray was one of the oldest members of our Church, having been connected with it nearly forty years, a part of which time he has served acceptably as steward and class-leader. Those who knew Brother R. when he was in the prime of life speak of him as being remarkably gifted in prayer and fervent in spirit.

For several years Brother Ray has been afflicted with deafness, which has rendered him incapable of enjoying, as formerly, the ordinary means of grace; yet he prized the privilege of prayer, and while others were blessed in listening to Christian testimony and the precious Word of God, he adapted his grace to his physical condition that his soul was greatly refreshed, and from a full heart he spoke the praises of God. He was suddenly called to exchange worlds, but the summons found him longing to go. He leaves a Christian companion and son to mourn his loss. When the summons shall come to them, may they be prepared to meet those gone before, and enter into rest!

GEO. F. BUCKLEY.

Wilmington, Vt.

SCHECHEN'S PULMONIC SYRUP, SEA WED TONIC, AND MANDRAKE PILLS.—These celebrated and popular medicines have effected a revolution in the healing art, and prove the efficacy of several maxims which for many years obstructed the progress of medical science. The false supposition that "Coughs are incurable" is destroyed by physicians from attempting to find remedies for that disease, and patients afflicted with it recomposed themselves to death without making an effort to escape from a doom which they supposed to be unavoidable. It is now proved, however, that Consumption can be cured, and that it has been cured in a very great number of cases (some of them apparently desperate cases) by Schechen's Pulmonic Syrup alone; and in other cases by the same medicine in connection with Schechen's Sea Wed Tonic and Mandrake Pills, one or both, according to the requirements of the case.

Dr. Schechen himself, who enjoyed uninterrupted good health for more than forty years, was supposed, at one time to be a lost very near death; but his physicians having pronounced his case hopeless, and abandoned him to his fate. He was cured by the aforesaid medicines, and, since his recovery, many thousands similarly afflicted have used Dr. Schechen's preparations with the same remarkable success.

Full directions accompany each, making it not absolutely necessary to personally see Dr. Schechen, unless patients wish their lungs advised as to be addressed. Schechen's medicines are sold by all druggists.

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And let every reader of this paper recommend it to his neighbor who may not be a subscriber.

**ALONZO S. WEED, Publisher,**  
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"Reasons for going to Dr. Strong's Remedial Institute in winter with a description of its Turkish, Russian, Electrical, Sulphur Air, and Hydro-pneumatic, Bath, Galvanic and Faradic Electricity, the Equilibrium and Vacuum Treatment, the Inhalation of Compressed and Heated Air, Oxygen Gas, Lavage, and the use of the Electric Current, for the treatment of Nervous, Lung, Female, and Chronic Diseases, will be sent on application.

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**Bed Clothes Fastener Patented.**  
Parents can sleep. Children cannot kick off bed clothes. Pair sent, post-paid, 50 cents.  
Address WEED BROTHERS,  
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A CONSUMPTIVE CURSE—When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting, he accidentally made a preparation of **DR. H. JAMES' CURE**, which he only cured of consumption. He now gives this recipe free on receipt of two stamps to pay expenses. REMEDY also cures night-sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address CHAS. COOK & CO., 1082 Race Street, Philadelphia, naming this paper.

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An old physician, retired from active practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. STEVENSON, 125 Powers, Block, Rochester, N. Y.

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Pike's Centennial Salt Rheum Salve, is worth ten times its cost, to those who suffer with Salt Rheum, Chapped Hands, Sore Lips, Burns, Chilblains, Corns, etc. Agents Wanted to sell the whole sale and retail. Circulars free. (name HERALD), J. J. PIKE & CO., Chelsea, Mass.

**WORCESTER DISTRICT APPOINTMENTS.**

Worchester, Trinity Ch.	St. John's, 1st Ch.	St. John's, 2nd Ch.	St. John's, 3rd Ch.	St. John's, 4th Ch.	St. John's, 5th Ch.	St. John's, 6th Ch.	St. John's, 7th Ch.	St. John's, 8th Ch.	St. John's, 9th Ch.	St. John's, 10th Ch.	St. John's, 11th Ch.	St. John's, 12th Ch.	St. John's, 13th Ch.	St. John's, 14th Ch.	St. John's, 15th Ch.	St. John's, 16th Ch.	St. John's, 17th Ch.	St. John's, 18th Ch.	St. John's, 19th Ch.	St. John's, 20th Ch.	St. John's, 21st Ch.	St. John's, 22nd Ch.	St. John's, 23rd Ch.	St. John's, 24th Ch.	St. John's, 25th Ch.	St. John's, 26th Ch.	St. John's, 27th Ch.	St. John's, 28th Ch.	St. John's, 29th Ch.	St. John's, 30th Ch.	St. John's, 31st Ch.	St. John's, 32nd Ch.	St. John's, 33rd Ch.	St. John's, 34th Ch.	St. John's, 35th Ch.	St. John's, 36th Ch.	St. John's, 37th Ch.	St. John's, 38th Ch.	St. John's, 39th Ch.	St. John's, 40th Ch.	St. John's, 41st Ch.	St. John's, 42nd Ch.	St. John's, 43rd Ch.	St. John's, 44th Ch.	St. John's, 45th Ch.	St. John's, 46th Ch.	St. John's, 47th Ch.	St. John's, 48th Ch.	St. John's, 49th Ch.	St. John's, 50th Ch.	St. John's, 51st Ch.	St. John's, 52nd Ch.	St. John's, 53rd Ch.	St. John's, 54th Ch.	St. John's, 55th Ch.	St. John's, 56th Ch.	St. John's, 57th Ch.	St. John's, 58th Ch.	St. John's, 59th Ch.	St. John's, 60th Ch.	St. John's, 61st Ch.	St. John's, 62nd Ch.	St. John's, 63rd Ch.	St. John's, 64th Ch.	St. John's, 65th Ch.	St. John's, 66th Ch.	St. John's, 67th Ch.	St. John's, 68th Ch.	St. John's, 69th Ch.	St. John's, 70th Ch.	St. John's, 71st Ch.	St. John's, 72nd Ch.	St. John's, 73rd Ch.	St. John's, 74th Ch.	St. John's, 75th Ch.	St. John's, 76th Ch.	St. John's, 77th Ch.	St. John's, 78th Ch.	St. John's, 79th Ch.	St. John's, 80th Ch.	St. John's, 81st Ch.	St. John's, 82nd Ch.	St. John's, 83rd Ch.	St. John's, 84th Ch.	St. John's, 85th Ch.	St. John's, 86th Ch.	St. John's, 87th Ch.	St. John's, 88th Ch.	St. John's, 89th Ch.	St. John's, 90th Ch.	St. John's, 91st Ch.	St. John's, 92nd Ch.	St. John's, 93rd Ch.	St. John's, 94th Ch.	St. John's, 95th Ch.	St. John's, 96th Ch.	St. John's, 97th Ch.	St. John's, 98th Ch.	St. John's, 99th Ch.	St. John's, 100th Ch.
Worchester, Trinity Ch.	St. John's, 1st Ch.	St. John's, 2nd Ch.	St. John's, 3rd Ch.	St. John's, 4th Ch.	St. John's, 5th Ch.	St. John's, 6th Ch.	St. John's, 7th Ch.	St. John's, 8th Ch.	St. John's, 9th Ch.	St. John's, 10th Ch.	St. John's, 11th Ch.	St. John's, 12th Ch.	St. John's, 13th Ch.	St. John's, 14th Ch.	St. John's, 15th Ch.	St. John's, 16th Ch.	St. John's, 17th Ch.	St. John's, 18th Ch.	St. John's, 19th Ch.	St. John's, 20th Ch.	St. John's, 21st Ch.	St. John's, 22nd Ch.	St. John's, 23rd Ch.	St. John's, 24th Ch.	St. John's, 25th Ch.	St. John's, 26th Ch.	St. John's, 27th Ch.	St. John's, 28th Ch.	St. John's, 29th Ch.	St. John's, 30th Ch.	St. John's, 31st Ch.	St. John's, 32nd Ch.	St. John's, 33rd Ch.	St. John's, 34th Ch.	St. John's, 35th Ch.	St. John's, 36th Ch.	St. John's, 37th Ch.	St. John's, 38th Ch.	St. John's, 39th Ch.	St. John's, 40th Ch.	St. John's, 41st Ch.	St. John's, 42nd Ch.	St. John's, 43rd Ch.	St. John's, 44th Ch.	St. John's, 45th Ch.	St. John's, 46th Ch.	St. John's, 47th Ch.	St. John's, 48th Ch.	St. John's, 49th Ch.	St. John's, 50th Ch.	St. John's, 51st Ch.	St. John's, 52nd Ch.	St. John's, 53rd Ch.	St. John's, 54th Ch.	St. John's, 55th Ch.	St. John's, 56th Ch.	St. John's, 57th Ch.	St. John's, 58th Ch.	St. John's, 59th Ch.	St. John's, 60th Ch.	St. John's, 61st Ch.	St. John's, 62nd Ch.	St. John's, 63rd Ch.	St. John's, 64th Ch.	St. John's, 65th Ch.	St. John's, 66th Ch.	St. John's, 67th Ch.	St. John's, 68th Ch.	St. John's, 69th Ch.	St. John's, 70th Ch.	St. John's, 71st Ch.	St. John's, 72nd Ch.	St. John's, 73rd Ch.	St. John's, 74th Ch.	St. John's, 75th Ch.	St. John's, 76th Ch.	St. John's, 77th Ch.	St. John's, 78th Ch.	St. John's, 79th Ch.	St. John's, 80th Ch.	St. John's, 81st Ch.	St. John's, 82nd Ch.	St. John's, 83rd Ch.	St. John's, 84th Ch.	St. John's, 85th Ch.	St. John's, 86th Ch.	St. John's, 87th Ch.	St. John's, 88th Ch.	St. John's, 89th Ch.	St. John's, 90th Ch.	St. John's, 91st Ch.	St. John's, 92nd Ch.	St. John's, 93rd Ch.	St. John's, 94th Ch.	St. John's, 95th Ch.	St. John's, 96th Ch.	St. John's, 97th Ch.	St. John's, 98th Ch.	St. John's, 99th Ch.	St. John's, 100th Ch.

**ALL DAY MEETING.**—By vote of the Preachers of Boston and vicinity, it has been decided to hold an All Day Meeting, in Room 12, South Street, on Friday, Jan. 12, 1877, beginning at 10 o'clock a.m., and continuing without intermission through the day. All the Churches are invited.

**CHAPLAIN STARK** will repeat his Lecture upon **THE GREAT QUESTION**, on Tuesday evening, at the counting house, with new incidents.

**THE WHITE MOUNTAIN MINISTERS' ASSOCIATION** will hold its next meeting at Whitefield, Feb. 12, 13.

**Preaching Tuesday evening, Dec. 11th, at 7:30.**  
Preaching Wednesday evening, Dec. 12th, at 7:30.

**The Ancient Burial Offering and its Teachings.**  
Worship: The Lord's Supper; How to Conduct Prayer and Class-meetings; Brown's Romanism; Bailey's Review of the Proceedings of Conference Convention at Fisherville, N. H.; and a Collection of Hymns.

**Rev. Dr. A. Lowrey** and family are still at Leipzig, Germany. In case the conference at Constantinople succeed in averting war, they will go in the spring to Egypt and Palestine.

**A beautiful German Methodist Church** was dedicated the 3d of December, in Nashville, Ill. It is said to be the finest church edifice in the city, and free from debt. Dr. Lieberhart, editor of "Hans and Herd," preached the dedication sermon.

**The Rev. H. A. Bucher**, a returned missionary, stationed at Knightstown, Ind., reports a glorious revival and 240 inquirers.

**At the last session of the West Texas Conference, M. E. Church South, six Mexican preachers** were received on trial, in addition to those already at work.

**Charlotteville (N. Y.)** reports a glorious revival. Sixty persons are hopefully converted. At Stillwater charge (Newark Conference) the revival continues, and more than fifty had been found at the altar. Sunday, Dec. 24th, 40 were received into the Church on probation.

**The Baltimore "American"** recently expressed an editorial opinion, that Methodism in this city is doing more good than any other denomination. It is a fact, that the churches are holding their own, and conspicuously those burdened with debt.

**The revival meetings at Allertown, (Newark Conference), J. P. W. Blatterberger, pastor,** resulted in eighty-five conversions. Sixty-two have so far united with the Church. This makes 215 conversions on this charge in three years. All but twelve are members or probationers of our own or some other Church.

**The annual meeting of the Footcho mission** was held in Footcho, Oct. 25th to Nov. 1st. Fraternal courtesies were exchanged with the Amoy Churches, and with representatives of the Church of the American Board. The questions of native Church support and of the Chinese Customs and Beliefs to Christianity, were discussed. The statistics are as follows: Members 1,254; last year, 1,227; increase 27; probationers 536; last year 551; decrease 15; baptisms, children 491, last year 436; increase 55; total 2,281, last year 2,214; decrease 67. Adults baptized during the year, 192; children 68; died 29; excluded 63.

**A speaker at the London Wesleyan Conference** said that when at tea one evening in Kandy, one of the Fiji Islanders, the ball rang. His missionary host told him that the signal for family worship, and of the 10,000 people on the island he did not know of a house where there would not be family prayer. And Fiji was once a synonym for cannibalism!

**The Methodists of Australia** have sent about a dozen natives of Fiji and Simoa as missionaries and teachers to the New Britain, New Ireland, and Duke of York Islands in the South Pacific. The natives have been to a large extent cannibals, but they have been friendly to the missionaries, who have erected several chapels among them.

**Renovated contributions of Dr. J. Hall's (Presbyterian) Church, New York,** average one hundred dollars per member annually.

**The Presbyterian Board of Foreign Missions** will need, to meet its engagements, including its debt, by April 30, 1877, \$437,674, or nearly \$750,000 per month.

**The South Australian Baptist Association** held its annual meetings in Adelaide at the close of September. During the year the sum of £27 had been raised, and several new churches had been formed.

**Mr. Thomas C. Cree and Mr. George A. Hall** will again visit the principal cities of the South this winter, under the auspices of the International Executive Committee of the Young Men's Christian Association, New York. Mr. Hall and Mr. Cree have spent the past two winters in the South with much success, having visited all the principal cities from Virginia to Texas. They do not go out as evangelists, but specially in the interest of work for young men.

**There are now in the Turkish Empire** nearly one hundred and fifty missionaries connected with the American Board. They are scattered at all the principal centers of influence from the Danube to the Euphrates.

**The American Board since its organization** in 1810, has expended sixteen millions of dollars, and sent out the foreign work one thousand, one hundred and forty-nine missionaries.

**Weekly social meetings at private houses** are being held by the Y. M. C. A. of Philadelphia. The object is to bring young men who have no homes into the home life of the city. The meetings are largely attended.

**THE WEEK.**

An extradition treaty between Spain and the United States has been concluded.

The debt of New York city was increased over \$4,000,000 during the year 1876.

Major, the wife murderer, was hanged at the State prison in Concord, N. H., Friday last. He made no confession as was anticipated, and protested his innocence to the last.

Fire in the coal mine at Lykens, Pa., continues to burn, and the loss will prove very heavy. At least 1,000 men will be thrown out of employment by the fire.

Commodore Vanderbilt died at his residence in New York city last Thursday, aged 82 years. It is estimated that the deceased left a fortune of \$85,000,000. The funeral services on Sunday were simple and unostentatious.

The Erie railroad depot and eight stores were destroyed by fire at Corning, N. Y., early on the morning of the 4th inst. The loss of property amounting to \$100,000. Twelve business houses were also burned at Bonham, Texas, occasioning a similar loss of property.

The Supreme Court of Massachusetts has decided that the person who keeps the seventh day sacred is not exempt from the penalties of breaking the Sabbath if he keeps open shop and trades on the first day of the week.

Special cable dispatches to the Herald say that Russia has 100,000 troops concentrated on the frontier ready to march into Turkey, notwithstanding the reports of Russia's unreadiness for war.

The Russian naval preparations are as complete as could be expected, and the Black Sea fleet is in position at the mouth of the Dnieper. This position, outside Nicollet and east of Odessa, is well situated for offensive movements.

The steamer *America*, from Havre for New York, went ashore at Seabright, four miles north of Long Branch, N. J., at three o'clock Sunday morning, having on board two hundred and sixteen persons, including officers and crew, all of whom, with the exception of three sailors, were rescued in the life-car from the life-saving station.

**A CASE OF CONSUMPTION.**  
East Stoneham, Me., May 12, 1873.  
Messrs. Seth W. Fowle & Sons:  
Gentlemen: I feel it my duty to write a few words in favor of Dr. Wistar's Balm of Wild Cherry. In the early part of last winter I took a severe cold, and shortly afterward a distressing cough was added to it. My friends did everything they could for me, but without avail. The best physicians that could be procured did not relieve me, and my cough continued with me all through the winter with increasing severity. I spit blood three or four times a day, and my friends considering my case hopeless gave me up as a confirmed consumptive. I was in this condition when I heard of Dr. Wistar's Balm of Wild Cherry. I began its use, and before I had taken half a bottle of it my cough and all my other troubles left me, and I was cured. I feel so truly indebted to this great remedy for what it has done for me that I would not hesitate to give it to any one who is suffering from a cough, or who may be the means of inducing others who are suffering as I was, to make use of it. It is the best remedy for lung complaints that I ever heard of, and I am constantly recommending it to my friends.

Yours, with respect,  
Mrs. MELISSA M. BALL.  
50 cents and \$1 a bottle. Sold by all druggists.

**Dr. Birmingham's** celebrated Blood Purifying Physician's numerous medicines are all warranted, if the directions are strictly followed; and are put up to suit the case which is under treatment. They are purely vegetable, all minerals being strictly excluded from the composition.

The result of the medicines can be seen at his office, as well as thousands of recommendations from persons whom he has cured; and thousands of personal testimonies will be gladly given, to his great skill in the cure of disease.

Perfect examinations given to the satisfaction of all who call upon him, without charge, and without questioning.

His office days are Tuesdays, Wednesdays, and Thursdays, from 9 A. M. to 2 P. M., at 63 Cambridge St., Boston, where he will be happy to wait upon all who call.

**Lung complaints, Bronchitis, coughs, asthma, sore throat, catarrhal cough, croup, etc., cured by** *Adams's Botanic Balm.* Price 35 cents.

**CONNECTICUT.**

**Norwich District.**—The church at Chesterfield was dedicated Tuesday, December 28. Sermon by the Presiding Elder, W. H. Stetson. Preaching in the evening by Rev. G. E. Fuller, of Colchester. The members have labored "with their hands," sometimes till midnight, to prepare a comfortable place in which to worship God. They have succeeded well, and are expecting the glory of God to be revealed among them.

An undated friend of the church attended the meeting services at the M. E. Church in New London, all stopping until the birth of the New Year. Dr. Daggett, pastor of the second Congregational Church, preached a most excellent and appropriate sermon. This church will need a live man to follow its vigorous and stirring pastor, J. Gray.

Norwich is highly favored with the presence and labors of Rev. Mr. Cook, of Boston, and Miss Sully. The former is supplying the pulpit of the Broadway Congregational Church, and attracting large audiences to his Friday evening lectures.

Watch-meetings were held with good audiences in the Methodist Churches.

Brother Anderson, of Danielsonville, who has been very sick, is much better.

Rev. J. T. Benton, of Nantuxet, was too ill to participate in the Christmas services with his Church and Sunday-school, greatly to the disappointment of his people.

**VERMONT.**

The Christmas anniversary at Alburgh was an unusually pleasant affair. Over 500 persons gathered at the M. E. church, where songs, recitations, etc., appropriate to the occasion, made the evening a great delight. The pastor, Brother N. Wilder, and his family, were generously remembered.

Brother Wilder presented with a fine fur coat valued at \$60—the gift of the young people of the town. His wife received a letter containing a handsome remittance in cash, and the children all received gifts of less value. Such things help to strengthen the bonds of loving interest between pastor and people.

Watch-night services were held in several of our churches according to the customs of the early Methodists, and some of the later ones.

At Fairfax, Brother W. D. Malcom had invited several of the surrounding churches to unite in watch-night services there; but the day was unfavorable, so that but few came from a distance. Several of the pastors, however, put in an appearance, and an excellent meeting was enjoyed. Brother Cooper, the Presiding Elder, and Brother W. B. Howard of Georgia, were the preachers on the occasion. Bro. Malcom happened to be absent, and his place was supplied by full membership, and several on probation. The work on this charge is in a very hopeful condition.

At St. Albans Brother H. A. Spencer had engaged Principal Southworth of our seminary at Montpelier, to assist him the last Sunday of the year, and through watch-night; but illness the last of the week prevented him from meeting the engagement, so Brother Spencer was left alone. The "Gospel workers" held their first anniversary on the evening of Dec. 31st, in the Congregational church. This occupied the time till nine o'clock. Services were then commenced in the M. E. Church, the house being filled with an attentive congregation, who remained to the close. The pastor baptized three persons, received eight into full membership, preached a sermon, and administered the sacrament of the Lord's Supper to a large number. The latter service was very solemn and impressive, and occupied the time till within a minute of 12 o'clock. The congregation then knelt for silent prayer, and passed from the old year to the new, and were then dismissed.

A four days' meeting was held at Milton last week with good results. There was marked interest on the part of the Church, and it is hoped that they are prepared to do "more and better work for Jesus."

Several unconverted persons sought the Lord, and some of them gave good evidence of a clear and happy conversion. The pastor, Rev. J. W. Guernsey, was assisted by Presiding Elder Cooper, Brother Malcom of Fairfax, and others.

**GENERAL METHODIST ITEMS.**

Rev. A. W. Luce, formerly of Genesee Conference, died at South Bend, Ind., Dec. 22, aged fifty-eight years.

Rev. N. B. Wood, an honored member of the Troy Conference, died at Hartford, Dec. 8th.

**THE CENTENNIAL CHIME OF BELLS** made by Henry M. Shaw & Co., of Baltimore, which attracted so much attention during the Exhibition, has been sold to Mrs. A. T. Stewart of New York city, for the Stewart Memorial Church, at Garden City, Long Island. The church will be the finest on the continent.

For Washington and the South.—The most convenient route for reaching the capital, and all points South and Southwest, is by way of the N. Y. & N. E. Railroad, which now runs cars direct from Boston to Richmond and Danville without change.

**THE DETROIT SEED CO.,** Detroit, Mich., have issued their New Floral Guide for 1877, which they are offering free, by mail, to all applicants. If you want a handsome Floral work and reliable seeds, write to them.

**FOR THROAT DISEASES AND COUGHS.**—"Brown's Bronchial Troches," like all other really good things, are frequently imitated, and purchasers should be careful to obtain the genuine article prepared by John I. Brown & Sons.

**VEGETINE** meets with wonderful success in the cure of Cancer and Cancerous Humors.

Will Rev. E. Haines please send his P. O. address?

**CAPE ANN LETTER.**

Mr. Editor: Among the best things of Cape Ann, are the occasional gatherings of the Methodist preachers and their families for "aid acquaintance" sake, to eat salt together, and what their Gospel ions by prayer and conference; that with keener edge and power divine they may wield the Word. Men break up the granite easily and build temples of cities, but hearts are not so easily broken, or the Church of God edified. We lament our want of success, and cry unto God from this stony end of the earth for salvation. Our situation is beautiful. There is an ocean view for fifteen miles around this cape, unequalled for extent and grandeur, as all declare who drive around it. Then flowers are largely cultivated at all seasons of the year, by almost everybody. According to the author of Pelham, who said, "When you see a cottage with flowers in front, you may be sure the cottager is wiser and better than his neighbors," nearly all the neighbors this way are of the wiser and better sort. Then fruits are various and abundant. From one small patch twenty varieties of pears were on exhibition at the late horticultural fair in Rockport, with apples and grapes too numerous to count and name.

There are some of the best gardens and farms in New England on this rocky cape. The largest fish market in the world is said to be the city of Gloucester. Then Ipswich clams are not better than Riverdale clams; and the parish ministers have free tickets to his neighbors' barrels, filled with choice, fresh clams. If you want the best chowder the cape can produce, call at the parsonage and find Brother Wilkie ready to serve you. People here wonder how they live out in the country, particularly in hard times, with no ocean to feed them.

Now, in saying our preachers' meetings are among the best of good things, it is only a few of them mentioned, you can see how we prize them; and we ask a little space for their record in your crowded paper.

The last was held Dec. 19, with the popular pastor and his excellent wife at Bay View. City folks would deem it pleasant there in summer, but it was not so voted by those present in their beautiful parsonage. There we met Brother J. Toulmin, father of William, restored to his usual health after a long and severe illness. Three of his daughters are the wives of ministers. By common consent he was assigned the post of honor. The women are admitted in this meeting to equal rights and privileges. Themes: "Ecclesiastical law," W. Wilkie; "Parable of the tares and wheat," A. Gould; "Bishops pro rata claims"—what is to be done with those preachers who receive their claims and neglect to take the Bishops' collection?" "The law of revivals," was not ascertained, but these subjects came under due consideration, as did also two nice tender turkeys, with all the "fixins'."

A meeting was held in the evening at the church. The sermon was on "The joy of salvation, the power of the salvation," by W. A. Braman, of Rockport, and was followed by forcible remarks and happy testimonies from all the preachers; also from Sisters Braman, Wilkie, and Gould. Then followed an evening sleigh-ride after "Topsy," who rendered such excellent service on a former occasion, and whom Brother Toulmin has now in his possession. With the permission of his boys, whom she takes to the High School daily, in Gloucester, we vote Topsy a member of the Cape Ann preachers' meeting.

**MOODY and SANKEY**  
Full Reports of the meetings in the Great Tabernacle in Boston, which will be begun by Mr. Moody about January 14, 1877, will be given in the Boston Daily Globe regularly from day to day. In addition to the Sermons of Mr. Moody, graphic and truthful descriptions of the general services and the inquiry meetings, etc., will be presented in the Daily Globe. The paper will be mailed regularly to any address, every day at the rate of 75 cents per month, or \$2 for three months. Address THE GLOBE PUBLISHING CO., 238 Washington St., Boston, Mass.

**Gospel Hymns No. 2.**  
By P. P. Bliss, and Ira Sankey  
READY JAN. 9, 1877.  
Gospel Hymns, No. 2, will be first used by Messrs. MOODY and SANKEY at the SPECIAL RELIGIOUS SERVICES held by them in Boston.  
Gospel Hymns, No. 2, contains a large amount of new material especially prepared and adapted for seasons of religious instruction. It is expected that it will be found a worthy successor to "Gospel Hymns" and "Sacred Songs," which have been so universally adopted.

Price, in Board Cover, \$37 per 100, 35 cts. each by mail. Words only, Paper, - \$5 per 100; 6 " "

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For target practice and shooting small game. Shoots darts and slugs with accuracy. Recommended by Gen. W. T. Sherman, J. F. Lynch, Esq., of the Australian Rifle Team, and many others.

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" " rosewood handle, \$7.00  
TO BE FOUND IN BOSTON AT JOHN P. LOVELL & SONS, E. HENNINGTON & SONS, W. H. READ & SONS, J. P. BARNES & SONS, T. D. BARNES & SONS, J. D. BARNES & SONS.

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WILLIAM BLAKE & CO., formerly Henry N. Hooper & Co., Boston, Mass., have the honor to announce that they have just received a large stock of Church Bells, of all sizes, from 16 to 40 lbs., and of all materials, including the best of English and American. Address WILLIAM BLAKE & CO., Cor. Allen, Brighton, and Charles Sts., Boston, Mass.

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